

THE DEVELOPMENT OF AN
INSTRUCTIONAL UNIT FOR
ELEMENTARY SOCIAL STUDIES
ENTITLED "THE BEOTHUCKS"

CENTRE FOR NEWFOUNDLAND STUDIES

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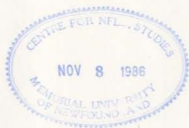
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The Development of an Instructional Unit
for Elementary Social Studies
entitled "The Beothucks"

by
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A project submitted in partial fulfillment of
the requirements for the degree of
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ABSTRACT

The purpose of this project was to develop a unit of curriculum and instruction about the Beothuck Indians. The instructional package would be suitable for Grade Five students and contain a student handbook, a teacher guide, and a slide-tape presentation.

The content was derived from original historical documents written about the Beothucks. The material was rewritten and restructured to suit the abilities of average Grade Five students.

When the unit was developed specialists, from social studies, curriculum and development, and audiovisual education, assessed it for content validity, structure, presentation, and representation.

Revisions were made after these assessments, and also based on results of students' and teachers' evaluation forms. Following this the instructional package was submitted to the classroom for student-teacher assessment. Two elementary school classes consisting of 54 students and their teachers, under the Terra Nova Integrated School Board, participated in these classroom trials which took place in May and September 1977.

Evaluation was provided by the results of students responses on the pretest knowledge scale instrument, posttest knowledge scale instrument, preprofile scores and postprofile scores on the semantic differential attitude form.

The conclusions are that the objectives of the unit were met and that the unit is a successful instructional package. There was significant growth in positive attitudes towards the Beothucks. Grade Five students are able to learn and understand large amounts of factual

materials presented in a multi-media approach.

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CHAPTER I

Introduction

The project herein reported is the development of an instructional unit based on the model for curriculum and instructional design of Mauritz Johnston. This unit is of two to three weeks instructional time and should be able to supplement the existing Grade Five social studies program in Newfoundland schools. The unit content deals with the Beothucks or Red Indians of Newfoundland who lived in Newfoundland when the Europeans discovered it. The unit is titled The Beothucks.

Background to the Project

The Beothucks

The Red Indians or Beothucks were the native tribe of Newfoundland who met the Europeans who discovered the island in the fifteenth century. The Indians showed no war-like qualities and their first meetings with the Europeans were uncommonly friendly, as their first meeting with John Guy indicates (Howley, 1915). The Beothucks have been described as living in childlike innocence in an environment totally suited to their needs and to which they had totally adapted.

The Europeans began to settle the coves and bays of Newfoundland first in summer only and later permanently. When the Beothucks began to encounter the Europeans at their annual harvest of summer food supply, clashes occurred. These clashes which often resulted in

bloodshed and death on both sides continued until the last Beothuck died in 1829.

The Beothucks held fascination to the Europeans from the earliest contacts, and writers in all periods paid particular attention to them. The Governors and clergy of the colony were the first to write accounts of the Beothucks. Later came Cartwright (1826) and Howley (1915). In fact, the Newfoundland Coat of Arms includes the Beothucks as part of its insignia.

Recently there has been some controversy about the reason for the disappearance of the Beothucks. Several writers including F. J. Warren (1966) and Harold Horwood (1959) claim genocide. Those writers claim the Beothucks were victims of the attitudes of that period of history, that Indians were savages and not human. As a result, killing the Beothucks became more like a sport rather than murder. The Beothucks never adopted much of the white culture and never mastered the use of firearms; thus, they were easy targets for extinction by the Europeans.

Several writers, including F. W. Rowe (1977), claim that the Europeans were not responsible for the killing of the Beothucks in large numbers or practicing genocide. Rowe claims that, more than armed conflict, diseases the Beothucks contracted from the Europeans were responsible for their extinction. The Beothucks were not immune to tuberculosis and smallpox and there are many accounts of captured Indians dying from these diseases.

More recently Peter Such (1973) has written novels, based on the archeological and historical information, in an attempt to give some insight into the way the Beothucks lived. Paul O'Neill (1974)

has written a book on what is described as Beothuck legends, but which is almost totally fictional and not based on historical evidence.

The Beothucks are studied in the present Grade Five social studies course for Newfoundland schools. The text for that course, Newfoundland and Labrador, by L. Harris (1968) provides only six pages of commentary and three pictures related to the Beothucks. The facts given in the present text are minimal and detail is lacking to such an extent that students cannot formulate an adequate understanding of the Beothuck culture.

The Problem

Need for the Project

Newfoundland's history would not be adequately written without due consideration of its native people. Unfortunately, much of what has been written has failed to give sufficient space to the Beothucks; their origin, areas of habitation, social structure, family life and contact with the Europeans.

The history of the Beothucks or Red Indians is relevant to the history of Newfoundland and it is important that the province's young people be exposed to what is known about these people.

Knowledge about the Beothucks attains all the more importance when many writers, historians, archaeologists and sociologists claim that the extinction of the Beothucks can be blamed on the island's early white settlers. These early settlers were the forefathers of today's young men and women. Some effort is made in the present

unit to develop an empathy for the Beothucks who were human beings, yet were and often still are regarded as savages.

The present Grade Five history text devotes six pages and three pictures to the study of the Beothucks. The present text also does not provide enough detailed information and does not provide sources of reference for teachers to acquire background information to teach the topic.

While the author was a member of the Provincial Social Studies Committee, he conducted an informal survey among teachers of elementary social studies. The author concluded that there appeared to be a consensus among these teachers, on two points: first, they would like to give the Beothucks more extensive treatment in their curriculum, and second, the material that was available was not adequate to provide answers to questions raised by students.

An attempt was made recently to produce an instructional unit about the Beothucks by a group of teachers sponsored by Project Atlantic Canada (PAC). That unit was produced for high school students and did not have a teacher's guide or visuals such as slides. According to several Grade Five teachers who evaluated that unit in comparison to the present unit declared that the reading level was too high for grade five. The organization of the unit developed by PAC was not structured for students in elementary grades, and the concepts were introduced too quickly with too little explanation for Grade Five students. Also, the unit lacked visuals, such as slides, and did not provide adequate introduction or summary of the unit. Furthermore, the material has not yet been published and is not readily available to teachers.

The scientific materials, journals, manuscripts and books about the Beothucks are difficult to find and few teachers know the sources of information about the Beothucks.

Though there is material about the Beothucks at the Newfoundland Museum, Newfoundland Archives and Memorial University, the information is not readily available to students and teachers in Newfoundland schools. As well, the information has not been written in a format that can be used adequately by elementary school students. Much information given on the Beothucks in schools has left few people knowledgeable and concerned enough to help preserve the Beothuck sites and artifacts which still remain. Thus the construction of new roads, flooding of terrain and collecting of relics by the curious are obliterating these sites. This present unit should lead students into deeper understanding of the importance of maintaining a record of the history of Newfoundland.

Alan Skeoch (1973) stated that there were twenty-seven texts in elementary social studies across Canada in which the Beothucks might reasonably have been mentioned. However, only two mentioned the Beothucks and the coverage was not good.

This present unit was developed in a logical sequence which followed the expectations of Grade Five students and provided details and concepts throughout the content of the text in a logical sequence which followed the students expressed needs. The present unit is structured differently though the content is similar to other materials. The major difference is that the presentation is made through a different medium, that of slides and taped commentary. The slide-tape format provides an adequate introduction. As well

teachers can use parts of visuals for reinforcing what is taught from the written content and/or use it as a summary. Teachers report that the slides and tape format lends itself adequately to all three approaches.

Recently several surveys and observations in social studies education have resulted in many recommendations. Many weaknesses were discovered and implementation of the recommendations could improve the social studies program in Newfoundland schools.

In 1965 a study of the social studies programs in schools across Canada was made by A. B. Hodgetts and his colleagues involved in the National History Project. The main task of that study was to describe the way it is in hundreds of Canadian studies classes (Hodgetts, 1968). The evidence supporting the fact that Canadian social studies is too much a teaching of mere facts, textbook bound and using condemned teaching methods is overwhelming. This present study updates the information about the Beothucks and introduces teaching methods which are relevant to the changes taking place in social studies in Newfoundland schools.

This present study was undertaken in response to growing recommendations stemming from recent educational research, and to the need to provide an instructional unit on the Beothucks for teachers in grade five social studies. This present unit fills part of the gap in the social studies curriculum where it is necessary to foster in students a deeper awareness of Newfoundland's heritage.

Hence there appeared to be insufficient materials available in a suitable format to meet the needs of teachers and students in their study of Newfoundland social studies. Therefore, the author decided to

supply information and prepare materials to meet an expressed need.

Statement of the Problem

In view of the fact that there is insufficient curriculum material on the Beothucks available to Grade Five students in Newfoundland, it was decided to prepare an instructional package to help meet the need.

The objective of the project was two-fold: to provide the students with information concerning the Beothucks that would otherwise not be easily available to them, and to encourage the development of an attitude of respect and admiration for the Beothuck culture. As well, students would be exposed to different viewpoints and unanswered questions about the Beothucks so that they would gain experiences in the inquiry approach to learning.

Definition of Terms

For the purpose of this study, the following definitions were used:

Curriculum

A structured series of intended learning outcomes which are the output of the curriculum development system and the input of the instructional system is defined as the curriculum.

Curriculum content

The historical and cultural content specifically intended to be learned is the curriculum content.

Formative evaluation

Formative evaluation involves the collection and analysis of

specific data during the development and testing of new curriculum and instructional units and applied in such a way that revisions of the unit can be based on the evidence collected.

Elementary school students

Those students engaged in studies in Grades Four to Eight are classed as elementary students. Specifically for this project it will mean Grade Five.

Instruction

The process and procedures used by the teachers and students to attain the objectives of the unit is defined as instruction.

Instructional content

The material specifically intended to introduce and explain the procedures to be used in teaching the curriculum content.

Instrumental content

The materials such as guide books, slides, tapes, specifically designed to facilitate teacher strategies.

Social studies

That field of materials dealing with human relationships which are used for instructional purposes.

Teaching strategies

The approaches taken by the teacher to produce learning experiences which will ensure student attainment of the intended learning outcomes (ILO's).

Unit

Form of organization that calls for the selection of relevant materials and organization of materials designed for instructional purpose.

Inquiry

A teaching strategy in which the student arrives at well reasoned conclusions by posing and answering questions through research and study.

Open-ended

A teaching strategy in which the student is exposed to several alternatives and through the inquiry process arrives at his/her own conclusion.

Intended learning outcomes (ILO's)

Intended learning outcomes are the general objectives which the students are expected to achieve by exposure to the unit of instruction.

Summative evaluation

The type of evaluation done at the end of a unit for the purpose of evaluating of progress or research on the effects of a curriculum unit is summative evaluation.

Limitations of the Project

This project was developmental and was limited in the following ways:

1. The project was limited to the development of a unit of curriculum and instruction about one culture - the Beothuck Indians of Newfoundland.
2. The pilot-testing of the unit was limited to fifty-four elementary school students in Grade Five.
3. This project was limited largely to formative evaluation. Only limited summative evaluation was attempted.
4. The unit was developed to meet the needs of Grade Five students

only in elementary school social studies curriculum. No attempt was made to meet the needs of students outside Grade Five.

CHAPTER II

Review of Literature

The development of the curriculum unit The Beothucks demanded the review of literature in several areas. The "unit" approach was investigated; the differing theories for curriculum and instructional design were reviewed and studied, especially the Johnson theory. The content concerning the Beothucks for inclusion in the unit was researched through several sources.

The unit approach

The term "unit" has undergone many changes in meaning since Wesley (1952) described it as the predominant form of organization of materials and activities. The unit is a form of organization that calls for the selection of relevant materials and the organization of materials for instructional purposes. Wesley found that the unit had given way to a looser more flexible collection of related materials. The unit has become more learner oriented and less content centered. Today the unit is less formal and less rigid in its requirements.

It is not difficult to understand the confusion regarding the unit. Some use the term to mean a given block of subject matter and many textbooks contain no chapters but are made up of lists of units. The unit method is an old idea but today units are being categorized into a maze of new forms. There are activity units, study units, indepth units, integrated units and many other units of different types. These categories have grown out of attempts by educators to bring attention to matters of importance. Emphasis has been placed

on these materials which reflect the needs of children, their school and community. The unit is seen today as an organized body of curriculum content and instructional materials built around a topic of importance or significance. The unit today helps the teacher select the teaching strategies with the aim of achieving specific intended learning outcomes.

Many educators (Taba, 1962; Hanna *et al.*, 1964; Bloom *et al.*, 1971) have acknowledged their support for the practice of organizing social studies on a unit basis in the elementary school. In fact Taba has written a whole social studies program based on a series of units for Kindergarten to Grade Six. Because of educators support, teachers have given general support to the unit approach in elementary schools.

Recently only the cost factor has restricted the organization of social studies programs into units in the elementary schools. The unit can provide inclusiveness, flexibility and ease of application for both teachers and students. The elasticity of the unit method makes a valuable contribution to curriculum and instruction development in social studies. The unit can be updated quickly and easily by the simple addition of new materials or the deletion of old.

As Wesley and Adams (1952) suggest, since the unit is unique in that it focuses on the pupil and his needs, the objectives of the unit are more readily achieved. The variety of materials used and the many ways they can be presented relieve the tendency to become textbook oriented. The unit frees the children to become motivated, and learning becomes more meaningful.

The developer is aware of the current trend in educational thinking on values in social studies courses. Therefore, a unit was

devised in which the teacher can cast personal and social problems related to modern native people into questions of the form 'Should native rights be respected if fulfillment of treaty terms means higher costs of energy for the nation?'. The developer agrees with Simon (1974) that students should find it easy to relate activities in social studies to personally or socially felt moral issues.

This unit on the Beothucks helps develop the critical thinking skills of the student. The unit is not merely a memorization of facts. Facts will be given to students because the developer agrees with Baergen (1974) that facts are needed to study both values and valuing, and to help students understand the historical significance of events. The facts are used to develop concepts and more advanced thinking processes.

Beothucks

Although the Beothucks were the natives who met the Europeans when the latter discovered Newfoundland, scientists are still not sure of where the Beothucks originated or came from. Many attempts have been made to decide the origin of the Beothucks but as J. P. Howley (1915) states "the question of their real origin is still in the dark". Even today with such meagre material at our disposal, we cannot hope to arrive at any definitive conclusion.

W. E. Cormack (1822) devoted much money and time trying to bring about friendly relations between the white settlers and the Beothucks. From a deep study of many aspects of their manners, customs and language, he believed the Beothucks might have derived their origin from the Norsemen. Translation of the Icelandic sagas may have

influenced Cormack's idea.

J. P. Howley (1913) relates that other people believed a European origin from the Banques who claimed to have reached the New World before Cabot. Howley also relates that most competent scientists conclude that the Beothucks were clearly Indian or American when linguistic characteristics of their language were considered.

Howley states that Professor Latham believed the Beothucks were a branch of the Algonkin tribe of North American Indians. Diamond Jenness (1929) shared that opinion.

Harold Horwood (1959) claims that the idea of the Beothucks being related to the Algonkin Indians is a misconception. From comparative culture studies and the use of the Liverpool manuscript, which Howley did not have access to, Horwood attempted to show that the Beothucks were a very ancient tribe. Their culture was related to Pacific coast tribes, to the culture of Peru, and to an ancient tribe in Egypt. Horwood believed that the Beothucks may have been the oldest surviving tribe in North America.

The total number of the Beothucks has been estimated as ranging from 100,000 at their peak to as few as 28 in 1823. J. P. Howley (1913), quoting from the journal of Sir Joseph Banks (1776), believed that the Beothucks numbered fewer than 500. John Cartright (1792), remarking on the Red Indians of Newfoundland, estimated their numbers as around 500.

L. E. F. English (1959) said that some authors estimated the total at 100,000 but that he was doubtful if the Beothucks ever exceeded 20,000. W. E. Cormack (1822) secured from Shanawdithit estimates of the numbers remaining in the early 1800's. From Blachall's

History of Newfoundland (1918), Cormack is credited as estimating 72 Beothucks surviving in 1811. In 1823 the Beothucks numbered 28 and an estimated 15 deaths later that same year left 13 surviving in 1824. The last known party of free Beothucks was seen by Micmac Indians in 1824, Shanawdithit died in captivity in 1829 and no trace of the Beothucks was reported after her death.

The Beothucks lived in an environment to which they had adapted. During the summer months they moved freely over much of the island. During the winter months most of the Beothucks returned to the inland areas around the Exploits River and Red Indian Lake.

The Beothucks had to contend with many hardships of climate and terrain. The winters were cold, long and harsh, and the game they depended on for food were difficult to find. The summers were short and involved the Beothucks in frantic activity of food gathering for their winter survival. However, the Beothucks had so adapted to the country and climate that they were able to survive for hundreds of years.

These Indians depended entirely on hunting, fishing and gathering of wild plants for food. They were so efficient because they were so very well organized in all activities. According to B. Whitby (1973), their entire way of life was geared to the seasonal activities of hunting and fishing.

The Beothucks had a unique method of hunting caribou. According to B. Whitby (1973), this hunt required a great deal of organization and co-operation. The Indians maintained fences as long as forty miles which controlled the migrating herd of caribou. The caribou were led to narrow openings in the fences leading to river crossings.

When the caribou were driven through the openings into the river, the Beothucks could easily kill them. At these hunts the whole tribe, men, women and children took part.

The long winter was spent making tools for the summer activities, repairing houses and clothes while some men hunted the small fur bearing animals for skin and food. Sometimes a group of hunters searched for caribou for fresh meat.

In spring the Beothucks hunted the caribou when the herd migrated North to summer grazing areas. In early summer the tribe travelled in small groups down river in their birch bark canoes to the South and North-East coasts of the island. On the coast they foraged for food, fished and sometimes travelled to off-shore islands to gather birds and birds eggs. J. P. Howley describes how the Beothucks had special ways of preserving their food for winter. Some foods were dried or smoked while others were mixed in thick layers of seal fat.

Buchan (1792) describes the Beothuck housing in winter as large wooden structures made of poles stuck in the ground and meeting at the top. The seams were filled with moss and covered with layers of birch bark. Shanawdithit drew a sketch of one of these long houses for W. E. Cormack. Some of these houses contained several families and the ceilings were used for storing food and supplies. In summer the Beothucks erected the more familiar wigwan shaped shelter which they built at resting places along their journeys to and from the sea coast.

Barbara Whitby (1973) describes the Beothuck clothing as being made entirely of animal skins. The most common dress for both men and women was a cape or poncho type dress. This consisted of two

animal skins sewn together with arm holes and a neck hole. The garment was pulled over the head and shoulders and tied at the waist. In winter the Beothucks added skin boots and leggings, sleeves, and a hood. The inside of the clothing was lined with soft fur and this afforded great protection against harsh weather.

The Beothucks had unique system of transportation. J. P. Bowley (1913) describes how the Beothucks used two types of canoes for summer travels. The lighter birch bark canoes and the heavier canoes made from caribou skins. These heavy canoes ranged from 16-20 feet long with a half moon upward curve on each end. These were used for hunting around the sea coast and for transporting heavy quantities of food.

F. J. Warren (1958) indicates that the Beothucks used many of the same waterways in winter but travelled over the ice. They used snowshoes and seal-skin sleds which gave them reasonable free passage over the snow and ice. The Beothucks could travel quickly enough in winter to sometimes hunt caribou.

The Beothucks also had a unique life-style. According to B. Whitby (1973), the Beothucks lived in small groups, usually of related families, but each group had close knowledge of what the other groups were doing. The Beothucks had no real chief but a person who was a leader and did not have absolute authority. The leader was distinguished by clothes like gloves, hat and by carved wooden emblems outside his wigwam.

Shanawdithit related to Cormack (1822) that the tribe had a strict moral code about adultery which was punished by burning at the stake witnessed by the rest of the tribe. Their marriages were celebrations with feasting and dancing. The women seemed to have some status and were treated with respect.

The Beothuck language seems to have been related to the Algonkin. Their art consisted of carvings on amulets and making of dolls some of which were found in the graves of children. It is probably safe not to attempt any interpretation of the Beothuck religion. However, B. Whitby (1973) accounts that the Beothucks believed in some sort of superior being who talked to them in voices. They also believed in a "bogeyman" or devil. They also sang about dangers and evil.

J. P. Howley (1975) gives considerable information about the disease remedies of the Beothucks showing a chart naming the plants used for treating various diseases and how the preparations were administered.

Archaeological studies such as those of Helen Deveroux (1970) are significant in providing information about the Beothuck culture. Don Locke (1974) has hundreds of artifacts which can be used to give more facts and detail about the Beothuck culture. Dr. James Tuck (1970) had contributed much to the understanding of the Beothuck culture. The writings of Elmer Harp (1952) regarding the archaeological evidence of the Beothucks is very important to any study about the Beothucks.

Probably the most controversial area concerning the Beothucks is that of contact and relationship with Europeans. F. J. Warren (1958) wrote a good account of John Guy's attempt at friendly contact with the Beothucks. In 1612 Guy traded with the Beothucks in Trinity Bay and arranged to return the following year. However, the next year Guy was late and a stranger sailed into the bay. The Beothucks, thinking it was Guy, went to meet the ship but the ship's captain thought the Indians meant to attack and fired on the group killing several of them. The Beothucks are believed to have taken this as a

sign of treachery and friendly contact with them later was difficult if not impossible.

There must have been many contacts between the Beothucks and fishermen who visited the bays and coves. Many formal attempts were made to contact the Beothucks, including the efforts of Governor Duckworth in the 1800's, (Howley, 1915), Lieutenant Buchan (1811) and W. E. Cormack (1822). Relations with the fishermen are described by both Howley (1915) and Warren (1958).

The records of the Colonial Secretary, presently in the Newfoundland Archives, have much detail relating to the proclamations issued by the various Newfoundland governors who tried to establish peaceful relations with the Beothucks. In 1766 Governor Hugh Palliser's attempt and the proclamation of 1769 as well as the proclamation of Governor Keats in 1813 all failed. However, there were successful attempts as related by Howley (1915) of Mary March, John August, Tom June and Shanawdithit. All of these Beothucks were captured and lived among the white settlers in various communities. They seemed to adjust fairly well. However, only Shanawdithit was given the opportunity by William Epps Cormack to relate details of the Beothuck culture.

The extinction of the Beothucks is a very controversial study in itself. Many different theories have been presented on the question, with a variety of evidence to support them. It is the opinion of the author that the issue of extinction will remain a controversy for some time, as indicated by the writings of Warren (1958), Winter (1975), and Rowe (1977).

F. J. Warren (1958) states that the Micmacs played a significant role in the annihilation of the Beothucks. He also believes the

settlers hounded, persecuted and killed them until they were all gone. He claims that the fishermen were suspicious of the Indians and when their goods were stolen by the Indians, they hunted and killed as many as they could. Winter (1975) wrote that the white settlers were brutal and barbaric in the treatment of the Beothucks and exterminated them. He claims the white men shot and killed Indians for fun. That even Beothuck women were killed when they encountered the white hunters.

F. W. Rowe (1977) believes that the Beothucks disappeared from a combination of hostility, disease, starvation and because their culture could not adapt to or compete with that of the white man. As to whether the white settlers actually committed genocide is open to question and speculation.

There were atrocities on both sides. John Peyton, for example, sought out and killed Beothucks for revenge after having goods stolen, apparently by the Beothucks (Howley, 1915). On the other hand individuals, such as Cormack (1828), made efforts to establish peaceful relationships. No doubt the white man's diseases killed many Beothucks and as food sources became occupied by the white men the Beothucks succumbed to starvation.

One cannot help but ask the question how would the Beothucks be treated now had they survived. Were there's a culture that could not change to adapt to the white man's way and therefore were doomed to extinction? Some questions will be answered but others will remain just questions for many years to come.

CHAPTER III

Planning the Unit

The major purpose of this project was to develop and evaluate the instructional unit The Beothucks. The development of the unit included aspects of curriculum development, instructional development, and the production of multi-media materials. The curriculum development was limited to the selection of those intended learning outcomes (ILO's) which included the knowledge and the attitudes that the students were expected to attain. The instructional plan of the unit was formulated from the factual knowledge and attitudes contained in the ILO's.

Because the unit was intended for social studies education in Grade Five, the developer used the social sciences as the source of the major concepts contained in the unit. The social science disciplines primarily used by the developer were archaeology, anthropology, and history. The study of the Beothucks and their relationships with their environment, with each other, and with the white man, required the selection of these disciplines.

With the decision made concerning the overall objective of the unit, the next step was the identification of the intended learning outcomes (ILO's). These ILO's were used to develop the instructional plan which consisted of the instructional content and teaching strategies.

The Intended Learning Outcomes

The curriculum or intended learning outcomes for this unit are extremely important ingredients in the process since they refer to what the students are expected to learn. These curriculum aspects guide instruction and also provide criteria for evaluation.

The intended learning outcomes for the unit were divided into general and specific ILO's.

General ILO's

Generally the intended learning outcomes were selected on the assumption that modern students should become more aware of their heritage. The Beothuck Indians comprise part of the heritage of Newfoundland children, but in our schools there is a lack of meaningful curriculum materials dealing with the Beothuck Indians. Certain facts have been established about the Beothucks and the students should be made aware of this information because of its importance in helping them appreciate their cultural heritage.

Also, it is important in students' intellectual and social development to be required to deal with conflicting dimensions of a social or historical controversy. It is especially important in dealing with such a controversial topic as that of Newfoundland's native people. For too long the only story that has been heard is that of the white man. Europeans long believed that their ways were superior and hence the Newfoundland natives were forced to conform to these ways or suffer hardships. The student should be made aware of the fact that the explanation of the disappearance of the Beothucks is

complicated, and that the white man must share at least part of the responsibility for their extinction.

The unit was developed with the hope that through their study of the Beothucks, the students will broaden their outlook on life to an approach of recognizing the worth of all individuals. This means recognizing many different points of view and, unless evidence is given to the contrary, resisting the inclination of assuming that their ideas are always correct.

There are no firm answers to many of the questions concerning the Beothucks and this in itself should be an asset in providing training in dealing with conflicting evidence in a controversy. Students are encouraged by the subject to identify different points of view and to judge their relative merits.

In summary, the general intended learning outcomes for the unit were that the student would:

1. have an awareness of their heritage and particularly the Indian culture that helps make up that heritage.
2. have familiarity with some different ideas concerning the origin of the Beothucks and the ability to choose the more plausible one.
3. have an awareness for and recognition of man's thoughtlessness with regard to his fellowman.
4. understand the lifestyle of the Beothuck Indian and appreciate the culture they developed.
5. have an awareness of the value judgements of the early white settlers towards the Beothucks and understand how this is related to present day situations with native rights claims.

Specific ILO's

The following specific ILO's have been established in connection with the content contained in the unit. These specific ILO's were selected using the same criteria as was used for selection of general ILO's. General ILO's were selected on the basis of significance, applicability, and relevance. The ILO's were also selected to expose children to other disciplines of social sciences; namely history, geography, anthropology, archaeology and sociology. The specific ILO's were formulated, selected, organized logically and psychologically to arouse interest and motivate learning.

The specific ILO's were formulated so as to specify that at the end of the unit the student would be able to:

1. understand the meaning of the word 'Beothuck'.
2. demonstrate a knowledge of some of the ideas about the origin of the Beothucks.
3. demonstrate his/her familiarity of Beothuck settlement areas, and to be able to locate them on a provincial map.
4. relate how the Beothucks managed to cope with their environment in their struggle for survival.
5. show his/her understanding of the term 'life style'.
6. demonstrate how the Beothucks hunted the caribou.
7. describe the Beothuck life style.
8. realize the lack of information on the Beothucks and understand the importance of maintaining records of our province's history.
9. offer suggestions as to ways government and the population in general might help our native peoples cope with a changing environment.

10. recognize some of the major encounters between the white man and the Beothuck, i.e. John Guy's encounter, the Mary March saga, etc.
11. identify the reasons behind the enmity and distrust which existed between the Beothucks and the white men.
12. appraise the attitudes of the white man toward the Beothucks and vice-versa, and attempt to determine whether or not their attitudes were justified on either side.
13. conclude from the unit's content reasons for the extinction of the Beothucks.
14. explain the importance of preserving our Indian heritage and Beothuck relics.
15. pursue further research and study in relation to the topic.
16. identify Beothucks problems of survival.
17. recognize the reasons for Beothucks migration.
18. recognize Beothuck independence.
19. identify famous Beothucks.
20. demonstrate a knowledge of other Indian cultures.
21. demonstrate a knowledge of the meaning of natural surroundings.
22. identify the Beothuck means of transportation.
23. identify a Beothuck leader.
24. identify an artifact.
25. identify a Beothuck home.

In the accomplishments of the above ILO's it was anticipated that student learning of many different skills would be enhanced. Specifically, the following skills were emphasized:

map reading skills

accurate spelling
 decision making
 summarizing skills
 library research skills
 location skills
 reading skills
 listening skills
 directional skills
 observation skills
 writing skills
 number skills

The Learners

The target population for the unit is Grade Five students, ages ten to eleven. The unit has been developed to be used primarily in classes of medium ability. The reading level, conceptual content, and organization are designed to be successful with the "average" Grade Five class. It is assumed that the students have no more knowledge of the Beothucks than what is available in their present text.

Though the target population selected were Newfoundland students, the unit was designed so that students elsewhere of the age and ability of the target population could use the materials and teachers elsewhere would need very little more preparation than Newfoundland teachers.

Rationale for the Choice of Media

A crucial question in the development of an instructional unit involves the choice of media to be used in the presentation of the instructional material. For this unit it was decided to develop a student booklet, a teacher guide, and a slide-tape presentation. A multi-media approach was incorporated into this unit of study on the Beothucks.

The rationale for the multi-media approach developed from the author's reading of media related literature as well as from the fact that a media approach to the study of the Beothucks had not been attempted by others and made available to teachers. The author agrees with Kathleen Snow (1973) that today's teachers should not be bound to the textbook but should have access to many media to reach the pupil. A wide range of media is used so that each student may find his/her potential. Learners differ in their learning style and that a variety of media offers the best chance of presenting information in a style that is best suited to the individual learner.

Brown et al (1965) state that the special educational needs of children can only be met through audiovisual media and materials. In recent years there has been increasing emphasis on innovation and changing instructional patterns. Instructional materials in a variety of media can meet the interests, capabilities and special needs of the students for more meaningful educational experiences. The author hopes that the unit on the Beothucks, with the use of the slide-tape presentation and student booklet, will create for students educational experiences that are more significant than those generated by the

textbooks now being used.

Richard Bright (1966) believes that media has the potential to achieve more human interactions with others than any other means.

Kenneth Norberg (1964) says that media is a means to an end which is used to accomplish new tasks or perform old tasks in a better way.

CHAPTER IV

Development Procedures and Evaluation

Initial Production

On the basis of the objectives (ILO's) as stated in chapter three the author produced an instructional kit. The kit included a student handbook which contained factual material about the Beothucks for the students to read. Pictures were included to enhance the student's understanding of the knowledge presented in the handbook. The factual material was gleaned from original documents, rewritten, and restructured to meet the abilities of elementary school children.

As well, the kit contained 43 slides in a slide-tape presentation which was used as an introduction to the unit as reinforcement of what was contained in the student handbook and as a summary of the unit. Parts of the media were selected to highlight specific facts and to show concrete evidence about a vanished culture. It was hoped that the media would create the type of learning experiences which elementary school students could use well.

The teacher handbook was produced to emphasize teaching strategies, and example activities which would motivate students and encourage learning.

Overview of Evaluation Procedures

The evaluation of the materials was completed according to a chronology of evaluation by Thiagarajan as illustrated in Figure 1. The first stage, self evaluation, was evaluation done by the author on the basis of his experience and observation. Expert appraisal

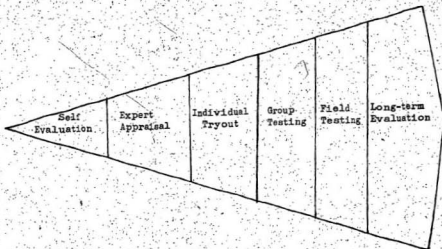


Fig. 1. THIAGARAJAN'S CHRONOLOGY OF EVALUATION

involved evaluation by a historian who verified the facts and dates, and a media specialist who evaluated the content and quality of the slide-tape presentation. The teachers who would be teaching the unit were consulted for their advice on presentation and content.

Individual tryouts involved single students under the supervision of the author. The students were pretested, then asked to read the handbook, and were post tested. Group testing was done by teachers who pretested small groups of four or five students who were then taught the unit, and post tested. In the field testing stage the teacher pretested a whole class of students and then taught the unit using the kit. At the end of the presentation the students completed the post test.

Long term evaluation is a follow-up to field testing when final revisions have been made. It involves further field testing and correlation of years of results. Long term evaluation was omitted because it was not possible within the time constraints of the present project.

Revisions of the materials was carried out during each stage from self evaluation to group testing.

Self Evaluation

The formative purpose was to revise the rough draft of the instructional material on the basis of the developer's hindsight. The summative purpose was to collect the developer's opinion of the worth of his own materials. The developer conducted the self evaluation in the early stages of development of the unit soon after the rough draft was completed. Revision and editing was done according to a

checklist of learner analysis notes and the developer put himself in the students place to anticipate problems. The developer then reviewed the objectives and removed superfluous content.

Expert Appraisal

The formative purpose was to engage specialists to assess content validity, structure, and presentation; when the ILO's, instrumental content and teaching strategies were collected into a workable unit. The summative purpose was to obtain expert opinion on the appropriateness, adequacy and technical quality of the instructional material. Expert evaluation was done as soon as the initial version of the instructional material was designed. Each specialist was provided with a set of ILO's, a description of the target students in addition to the instructional materials.

Individual Tryouts

The formative purpose was to identify and eliminate major problems in the instructional materials through individuals chosen from the target population. The summative purpose was to obtain student performance data. Individual tryout evaluation was done as soon as the instructional material was modified immediately after each tryout until it consistently produced satisfactory results.

Group Testing

Group testing involved small group trials. The formative purpose was to identify recurrent error patterns in student responses and make appropriate modifications. The summative purpose was to obtain student

performance data on the effect of the materials. Testing was done by teachers and the developer. The measuring instruments used were criterion referenced tests based on the instructional objectives (ILO's). The teachers administered the pretests, taught the unit, and posttested the students. The developer discussed the results with both teachers and students. Each teacher completed a teacher evaluation form (Appendix F) and each student completed a student evaluation form (Appendix E). On the basis of the feedback from these groups, revisions were made to all materials contained in the kit. The revised package of materials, the Student Handbook, the Teacher Guide, Slide-tape presentation (Appendix A), were then used in the formal field testing stage. Field testing is discussed in Chapter V.

CHAPTER V

Field Testing

Preparation for the Field Test

In preparation for the field testing of the unit, pretests (Appendix B), posttest (Appendix C) and the semantic differential instrument (Appendix D) were prepared. The items for the tests were designed to determine the extent to which the individual ILO's had been achieved. The matching of the items to the ILO's is indicated in Table 1.

The semantic differential instrument was prepared as an attitude measurement scale. Ten bipolar objectives were selected to determine the image students had of the Beothuck Indians, and to measure the extent to which these ILO's had been achieved: number 9 (attitude toward helping native peoples), number 15 (desire to do additional study on the subject).

Permission was obtained from the Terra Nova Integrated School Board to conduct the field test in two classes of Grade Five students in one local semi-rural elementary school. Further clearance was obtained from the local co-ordinating principal. Teachers who had agreed to field test the unit were briefed by the developer and were given a package consisting of the instructional unit made up of a student handbook, teacher guide, slide-tape presentation, pretest, posttest, teacher evaluation form, student evaluation form and a semantic differential instrument.

Table 1. MATCHING OF KNOWLEDGE ILO'S WITH ITEMS ON PRETEST AND
POST TEST INSTRUMENTS:

ILO's (See page 24 for complete statements)	Item(s)
1. Understanding of word "Beothuck"	1, 9
2. Knowledge of ideas of origin of Beothucks	11
3. Familiarity with settlement areas	12
4. Beothucks cope with environment	15, 16, 17, 20
5. Demonstrate hunting caribou	29
6. Understanding of word "lifestyle"	3
7. Identify lifestyle	16
8. Reasons for preserving history	28
10. Recognize Beothuck/white man encounters	9
11. Identify reasons for enmity	30
12. Appraise white man's attitudes	26
13. Conclude reasons for extinction	27
14. Importance of preserving culture	28
16. Beothuck problems of survival	4
17. Reasons for Beothuck migration	5
18. Beothuck independence	6
19. Famous Beothucks	8
20. Knowledge of other Indian cultures	10
21. Understanding meaning of natural surroundings	13, 14, 24
22. Beothuck means of transportation	18, 19
23. Identify a chief or leader	21
24. Identify artifact	25
25. Identify Beothuck home	20

Note: ILO's 9 and 15 involving attitudes were measured by the semantic differential instrument.

Classroom presentation

The unit was taught in each of the two classes totaling 54 students. Based on information obtained from the teacher, the two classes were considered by the developer to be heterogeneous and representative of the students described in the section on learner analysis (see page 26).

Each student was given a handbook and the teacher used the guidebook. Before the unit was taught each student was pretested using both the pretest and semantic differential instrument.

The unit was taught by the teacher using the slide-tape presentation as an introduction. Each student was then required to read portions of the student handbook previous to each day's lesson. The teacher would explain the information, help answer new questions raised and guide students through the activities at the end of each chapter.

After the unit was taught each student completed the posttest and the semantic differential scale. The following data were computed and analyzed: pretest and posttest scores of the knowledge scale and the preprofile and postprofile scores of the semantic differential attitude scale. The results are presented below in Table 2 and Table 5.

Analysis of results

Analysis of knowledge scale instrument results

The results of the instrument were analyzed in three ways:

differences between mean scores, percentage of students with items correct, and item analysis.

Difference between means scores. Pretest knowledge scale scores and posttest knowledge scale scores are shown in Table 2. The comparison of the means indicated a significant increase in the growth in knowledge between the pretest and the posttest scores.

Table 2. DIFFERENCE BETWEEN MEANS OF PRETEST AND POSTTEST KNOWLEDGE SCALE SCORES.

Mean pretest (N = 54)	Mean posttest (N = 54)	Difference between means		
		"t"	df	level of significance
6.9	24.6	36.437	53	$p < .001$

Percentage of students with items correct. These comparisons are contained in Table 3. 89% of the students scored 70% or more on the items in the posttest. The results indicate to the developer that an acceptable criterion of learning had occurred.

Table 3. PERCENTAGE OF STUDENTS WITH PERCENTAGE OF KNOWLEDGE SCALE ITEMS CORRECT.

Percentage of students	Percentage of items correct
5.6	100
14.8	95 or more
37	90 or more
48.1	85 or more
64.8	80 or more
68.5	75 or more
88.9	70 or more
11.1	less than 70

Items analysis. The difference between pretest and posttest knowledge scale scores by item are shown in Table 4. An item was considered to be successful if it met two conditions: (i) at least 80% of the students were successful with the item on the posttest, and (ii) there was a significant increase in the number of students getting it correct in the posttest over the number of successful students in the pretest.

By these criteria 26 of the 30 items were successful. All the items indicated significant increase in successful students. Four items showed less than 80% successful students in the posttest: number 2 (The Beothucks made their living by), number 4 (The biggest problem the Beothucks had), number 21 (The Beothucks were ruled by), and number 24 (Which group of words mean natural resources).

These items had a score range of 74 - 79%. All four items showed significant increase in number of successful students in the posttest over the number of successful students in the pretest. These slightly lower results indicated that the factual content of the student handbook dealing with these concepts had not been emphasized enough by the teachers of the unit.

Table 4. DIFFERENCES BETWEEN PRETEST AND POSTTEST KNOWLEDGE SCALE
SCORES - BY ITEM.

Item	Pretest score- correct responses	Posttest score- correct responses	% of students with correct response	Difference between pretest and posttest scores χ^2
1	23	52	96	11.21**
2	13	43	79	16.07**
3	10	44	81	21 **
4	7	42	77	25 **
5	9	45	83	24 **
6	7	47	87	29 **
7	11	46	85	21.8 **
8	9	49	90	28.5 **
9	5	43	80	30 **
10	15	50	93	28.4 **
11	5	44	81	31 **
12	15	51	94	19.6 **
13	16	48	91	16.7 **
14	12	47	87	20.7 **
15	11	49	91	24 **
16	9	43	80	23.2 **
17	16	50	93	18.2 **
18	14	43	80	14.7 **
19	12	44	81	18.2 **
20	9	43	80	22.2 **
21	20	41	76	7.2 *
22	22	51	94	12.9 **
23	13	43	80	16 **
24	8	40	74	23 **
25	9	41	76	20.6 **
26	21	44	71	8.3 *
27	11	45	83	20.6 **
28	13	43	80	13.5 **
29	14	44	81	15.6 **

Table 4. (continued)

30	14	48	89	16.5 **
* $p < .01$ ** $p < .001$				
Note: % rounded to the nearest whole number				

Analysis of semantic differential attitude form profiles

The semantic differential attitude preprofile scores were compared with the postprofile scores. The results, shown in Table 5, indicated a significant change from negative to positive attitudes towards the Beothucks.

Table 5. DIFFERENCE BETWEEN PREPROFILE AND POSTPROFILE SEMANTIC DIFFERENTIAL SCORES.

Mean pre-profile score (N = 54)	Mean post-profile score (N = 54)	Difference between means		
		"t"	df	level of significance
39.7	22.3	26.00	53	$p < .001$

Conclusions

The levels of significance indicated in the analysis of the data showed the author that an adequate growth in learning had been achieved. The analysis also showed that the test items were appropriately matched with the objectives of the unit. (see Table 1.) All the objectives of the unit were met to the satisfaction of the author.

There were two exceptions where some weakness may be shown. Objective 23, identify a chief or leader, showed that future teaching of the unit would have to provide more adequate explanation of the concept of the way the Beothucks ruled themselves.

Objective 12, appraise the attitude of the white man toward the Beothucks, showed that students required further explanation of this concept. Objective 21 indicated that the concept of natural resources would need further explanation and concrete examples would have to be given in future teaching of the unit.

The semantic differential measurement form postprofile scores showed an increase in the student's positive attitude towards the Beothucks. The change was great enough to indicate to the author that adequate growth had occurred.

Factual information of a highly cognitive nature can be learned and enjoyed by Grade Five students if the content is highly motivating and gets students involved both physically and emotionally.

The improvement of the scores on all posttest instruments indicated to the author's satisfaction that the unit The Beothucks was a successful instructional package.

CHAPTER VI

Summary and Recommendations

Summary

The present unit The Beothucks was developed in response to current educational thought and research, the present needs of the Grade Five social studies classes in Newfoundland, and the philosophy of the developer.

The unit approach to the development of curriculum and instruction was researched and that research showed the author that the unit method had contributions to make to education. The unit provided flexibility and inclusiveness which allowed teachers to add to existing Grade Five social studies programs without interfering in any way with these programs.

Organizing the social studies program into units became a progressive step towards the development of materials and learning experiences which enhanced the achievements of students.

The content areas for the unit The Beothucks proved to be more exciting to the author to research because it dealt with real people in real events. Research was carried out on original documents of people such as George Cartright, David Buchan, William Cornack and others.

The intended learning outcomes were selected on the basis of observed needs, the content was then selected, structured and refined to suit the reading level of Grade Five students.

Formative evaluation played a major role in the development of the unit The Beothucks. Specialists evaluated the unit for

presentation, quality of A.V. materials, structure and content. Both teachers and students assessed the unit for its teachability and learnability. The recommendations and suggestions gleaned from teachers' and students' evaluation forms led to final revisions of the unit used in the formal field testing.

The unit The Beothucks was field tested in May and September of 1977. Two teachers taught the instructional package to two classes of Grade Five students. A total of 54 subjects were exposed to the unit and evaluation of the unit is based on the statistics received from the testing instruments.

Mauritz Johnson's theories provided adequate rationale for the development of an instructional package on the Beothucks. As well the theories provided the steps necessary for the implementation of the unit as part of the Grade Five social studies program.

The unit approach enabled teachers to insert factual materials into existing courses of study without undue interruptions. Students in Grade Five adapted well to the inclusion of a new unit of study into their current history program.

Teachers reacted overwhelmingly in favour of units of study on Newfoundland history which they could inject into what currently is a stagnant textbook approach.

Recommendations

The resulting recommendations deal especially with the area of curriculum and instruction. These recommendations are:

1. Students and teachers should become involved in further development of materials on the Beothucks in the areas of making replicas of

Beothuck artifacts to be included in instructional kits.

2. The Newfoundland Museum should provide a travelling kit containing real artifacts which could be sent on loan to schools throughout the province.
3. A collection of print materials should be made containing reproductions of original materials about the Beothucks which would incorporate entirely the inquiry approach to learning.
4. Additional instructional packages should be developed on other areas of Newfoundland history such as the Micmacs, the Inuits, and the native Indians of Labrador.

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APPENDIX A

STUDENT HANDBOOK

THE BEOTHUCKS

by

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1978

To the Students

When you begin your study of the Beothuck Indians of Newfoundland, you will find that materials about them are not easy to obtain. you should also bear in mind that some of what has been written is legends or stories. However, there are some historical writings. It is difficult to separate fact from fiction. Much material is biased or favours the white man while other material is biased towards the Beothucks.

The controversy about the Beothucks arises from the fact that for centuries white men believed the Beothucks were the original or first inhabitants of Newfoundland. Archaeologists, people who study the past, have recently proven that two other cultures lived here before the Beothucks. The Maritime Archaic Indians and the Dorset Eskimo both lived in Newfoundland before the Beothucks. It has also been recently proven that the Vikings had colonies in Newfoundland which had disappeared before John Cabot discovered the island. Some of the weapons and tools which were once regarded as Beothuck have now been identified differently.

Your study will be exciting and rewarding. What you are about to discover about the Beothucks, few other people have ever learned.

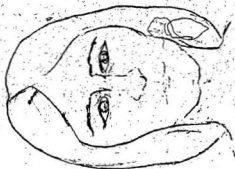
The materials provided are for your use as you study the Beothuck culture. References or sources of other information will be given for your teacher so he/she can provide guidance to the questions you will want answered as you study. The activities are only suggestions because you may want to do different things of your own.

CHAPTER I

The Beothucks: Who were they?

The Beothucks were the native Indians living on the island of Newfoundland when the first white settlers came. The Beothucks have been described as child-like savages, who lived in a lovely land with plenty of everything that they needed, and had few enemies. These natives were a very healthy race with particular customs such as their method of burying their dead in a crouched position with the knees against the chest. They were a tribe apart from other Indian tribes of North America. The Beothucks shared things in common with little sense of personal property. Their government was a democratic council with no real chief but had a strong hunter who was their leader.

In appearance the Beothucks were reported to have been slight, fair skinned, athletic and healthy. There were accounts of some Beothuck men of great size. Their bodies were painted with red ochre and because of this they were named Red Indians. They usually had brown or black hair which they wore long. They dressed in animal skins, and wore moccasins though they often went bare-foot. Men and women dressed nearly the same way. A picture was painted of Mary March by Lady Hamilton and shows that the Beothuck women were of fair complexion. Their facial features were small and the women wore their hair long, drawn back and rounded about their heads.



BEST-16T



FLGONK III

Things to do:

Group I

1. Find a description of other native tribes of Canada. Do you think the Beothucks would look much like other Indian tribes?
2. Read other descriptions of the physical characteristics or the way the Beothucks appeared to the white men. Study the pictures artists made of the Beothucks. Do you believe the Beothucks looked like their pictures?

Group II

1. Describe the Beothuck as you visualize him from what you read.
2. Take a look at the Coat of Arm of Newfoundland. Note the two figures standing beside the shield. Describe them.
3. What could a native tribe give to the culture or way of life of a country?

CHAPTER II

Where the Beothucks came from.

Many people have given their ideas as to how the Beothucks came to Newfoundland. They were not the first native tribe to live on the island because the Maritime Archaic Indians lived there before the Beothucks.

Diamond Jenness concluded that the Beothucks were a branch of the Algonkin Indian tribe who lived in central Canada around the Great Lakes. He based his idea on the similarity between the tools used by the two tribes. Arthur English believed the same thing and based his idea on the similarity between physical appearance, tools and language of the two tribes. John Heweson stated that the Beothucks were related to the Algonkin tribe. He got the idea from studying the vocabulary of the Beothuck language.

L. E. F. English had the idea that the forefathers of the Beothucks crossed over the ice bridge across the Bering Strait. They then migrated to Newfoundland.

Allan M. Fraser believed that the Beothucks were a people of themselves, apart and different from all other tribes. Harold Morwood studied the Beothuck culture and he believed they were related to the Indians of the Pacific coast, an ancient tribe on the Nile in Egypt, and to the Indian cultures of Peru.

Where the Beothucks came from even scholars are not sure. Where the Beothucks came from is a matter of dispute because many important facts about the history and culture of the Beothucks are still unknown.

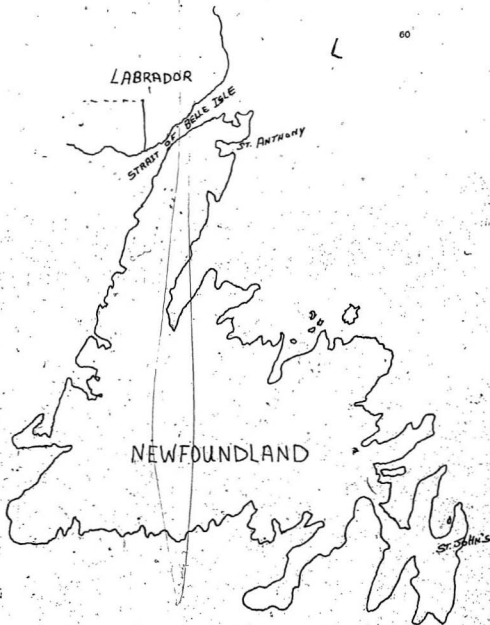
Things to do:

Group I

1. Examine the map on the following page. How wide is the Strait of Belle Isle? How would native people have crossed it in summer? In winter? (Map 1., page 60.)
2. Examine a world map. Relate Newfoundland to the places of the world from which the Beothucks are said to have come. How might the Beothucks have travelled to reach Newfoundland? (Map 2.)
3. Examine the map on page 61. Would the route be direct? How long would the trip take? (Map 3., page 62.)

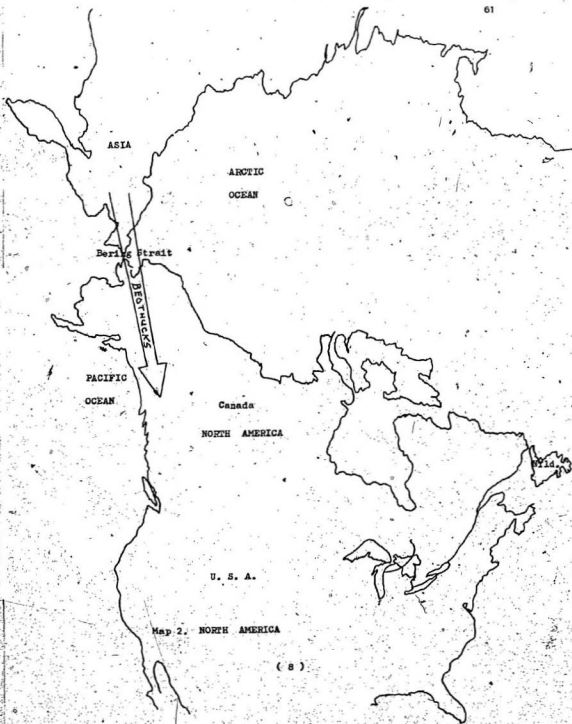
Group II

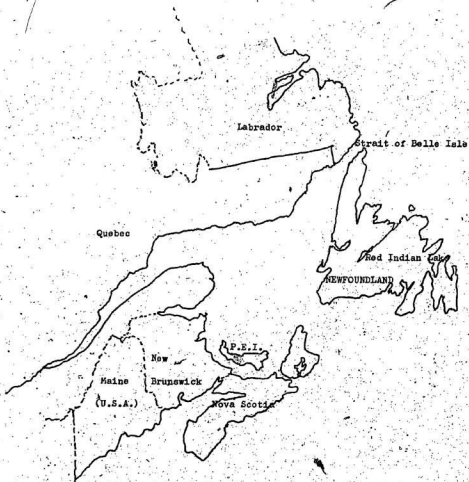
1. What evidence do you think the people mentioned in this chapter, used to arrive at their ideas about the Beothucks?
2. Make a list of the ideas about the origin of the Beothucks in this chapter. Begin with the idea which seems most logical and end with the one which makes least sense to you. Compare your ranking with other students. Give reasons for your choice.
3. Read some other sources and see if you can find any different ideas as to where the Beothucks may have come from.



Map 1. NEWFOUNDLAND

20 40 60 80
miles





Map 3. NORTHEAST NORTH AMERICA

(9)

CHAPTER III

Famous Beothucks

Shanawdithit

Shanawdithit was captured by Europeans in March, 1823. She was brought to Twillingate to live at the home of John Peyton. Her mother and sister were captured at the same time but both of them died soon after from tuberculosis, a disease of the lung. Her father drowned by falling through the ice of a creek while he was being chased by white men.

Shanawdithit was a beautiful girl, about 24 years old, and she was nearly six feet tall. She was excellent at drawing sketches of the Beothuck way of life and she was quick to learn the english language.

She was soon returned to the Exploits river area in the central part of Newfoundland with many gifts to try to show that the white men were friends of her people. However, she could not find her people because little help was given to her to find her way back into the interior of the island. This act of trying to make friends with the Beothucks failed when Shanawdithit returned to her white friends.

Shanawdithit returned to live with John Peyton at Twillingate and for several years did household chores but she was free to come and go as she wished.

Sir William Epps Cormack, an Englishman who wanted to find out all he could about the Beothucks, brought Shanawdithit to St. John's to live, hoping she could help him. Cormack put together a Beothuck vocabulary or language from the words he learned from Shanawdithit and from her drawings Cormack learned much about the Beothucks. She



NANCY = SHAWN AUDITHAIT

also proved to be very clever at carving animals out of wood.

Shanawdithit described to him the attempts of David Buchan of the Royal Navy to make friends with her people. Buchan's attempts failed. She also described the meetings her people has with John Peyton and how these meetings ended in tragedy for the Beothucks when several were killed or captured.

Shanawdithit told of how she saw her people quickly dying until there were only a few left and in 1823 there were only fourteen known to be still living..

Mary March - Demasduit (De-mas-du-it)

In 1819 the Imperial Government offered 1000 British pounds, about \$3000, for the capture of a Beothuck. John Peyton organized an expedition to go up the Exploits river to capture a Beothuck Indian. The hunting party saw the Beothuck camp and waited for the natives to appear. When a Beothuck woman approached the river to get fresh water, John Peyton rushed from his hiding place and chased her. The woman fell on her knees, opened the front of her dress to show she was a woman and this act seemed to show that she wanted mercy and did not want to be harmed.

The noise alarmed the Indian camp and the husband of the Beothuck woman rushed to save his wife. Fearing for the life of John Peyton one of his men shot the Indian, then the rest of the Beothucks fled. The Beothuck woman was called Demasduit by her own people but was named Mary March by the white men because she was captured in the month of March.

Mary March was taken to St. John's to live with Sir Charles



Hamilton, Governor of Newfoundland, where she was taught that the white settlers wanted to be friends. She was brought back to return to her people but died on board ship before she reached the Exploits river. She died January 8, 1823. She was put in a coffin and left in the woods on the Exploits river where her people could find her. Many presents were put with her to show the Beothucks that the white man was kind and wanted to be their friends.

Nonosabasut

Nonosabasut was a Beothuck leader who ruled the Beothucks for nearly twenty years. He was probably the last leader and was the husband of Mary March. While trying to save his wife from being captured by John Peyton, Nonosabasut was shot by Peyton's men and died. He was very big, over six feet tall and was a very brave man. Shanawdithit told how Nonosabasut's only child died two days after his father was killed; only two days after his mother, Mary March, was captured by John Peyton.

Things to do:

Group I

1. Name some famous Canadian Indians.
2. Try to find out how the Beothucks acted and felt living with the white man.
3. Imagine you have been captured by the Beothucks. Describe how you might feel and behave.

Nonosabasut, noblest Newfoundlander

By Anonymous, Gander.

In all of Newfoundland's recorded history, the most heroic figure was Nonosabasut, the last Chieftain of the Beothucks. He was the husband of Mary March, whose name is known to almost every Newfoundlander.

The Beothucks occupied this island for thousands of years before it was invaded and occupied, around 1500, by our ancestors from across the Atlantic. They were a happy and shy people with no enemies and no skills in the arts of war. No bulldozers desecrated the land and no garbage of any kind littered the landscape. For one hundred years British and European sailors frequented our shores and traded with the Beothucks. There was no record of any violence between them. The tragic part of their history began in 1613.

In 1612, one of John Guy's captains, cruising the coast, came across a band of Beothucks 'in the south bottom of Trinity Bay,' which is either Dildo Arm or Chapel Arm today. It was a pleasant meeting in which good trading took place, and arrangements were made in sign language to meet again the following year at a time determined by a natural calendar, such as how high the grass should be at the time.

The following year, 1613, the Beothucks were the first to arrive in large numbers with a lot of furs and other goods to trade. At last the expected ship came sailing up the Bay and the joyful Indians expressed their feelings of pleasure by dancing and 'whooping it up' on the beach. But the ship was not John Guy's expected trader, but a stranger who knew nothing of the proposed meeting and mistook the turmoil among the Indians as an expression of hostility against the intruders. The ship turned its guns upon the Indians, killing some and scattering the others into the shelter of the surrounding forest. The Indians, thinking these were the same men they had made a deal with

the previous summer, marked the white men as treacherous people, whose word was not to be trusted. As a result, a war started between the Beothucks and European invaders which lasted for more than 200 years.

In spite of the guerrilla warfare and being driven inland, the Beothucks developed a happy way of life, depending more on the inland game such as caribou, and less on the sea for their food. They continued to plunder the nets of the invaders. The white man called them thieves, but how much greater a theft it was when we stole their beautiful island from them. In the two centuries of warfare there wasn't a single case of treachery recorded of one Beothuck against another.

Nonosabasut stood six feet, seven inches tall. He and less than 100 of his surviving warriors and their womenfolk had been driven inland to the north east end of Red Indian Lake, where they felt safe from the white man. But at daybreak one morning in 1819, they were surprised by a party of ten white men armed with muskets and bayonets. An alarm was raised and the Beothucks all escaped to the woods, except one woman who lagged behind and was overtaken by the leader of the white men. She was Demasduit, the wife of Nonosabasut.

Nonosabasut walked boldly up to the white men and made a lengthy speech, of which not a word was understood, asking them to release his wife. When that failed, he attempted to free her by force, and was stabbed by one of the men. In spite of being wounded, he fought the men with his bare hands, to his death. His wife was taken away to be 'civilized' in Twillingate and St. John's. She was later renamed Mary March.

Some type of memorial should be erected in honour of this great man's devotion and heroism. The most fitting place would be Chapel Arm Falls, near the place of the last happy and friendly meeting between the Beothucks and white man. ●



Mary March

Group II

Act out the capture of Mary March and write a script to accompany your act or play.

CHAPTER IV

Where the Beothucks lived

It seems that the Beothucks moved all around the island of Newfoundland in summer. Remains of the Beothuck culture have been found over much of the island from White Bay to Placentia Bay and these remains consisted of burial grounds, campsites and artifacts. Weapons, arrowheads, clothes, pendants and pottery belonging to the Beothucks are called artifacts. From artifacts we learn a great deal about people of the past.

The Beothucks used the great waterway that was provided by the lakes and rivers in the central part of the island. In summer they travelled downstream to the sea coast, they travelled in their canoes which were made of birch bark. In winter they could travel easily over the snow on their snowshoes and seal skin sleds.

During the winter the Beothucks moved inland and camped in villages along the Exploits River, although the shores of Red Indian Lake appeared to be the most important area of settlement. The Beothucks lived in the part of the island where what they needed could be found. Their food, clothing and shelter was determined by their natural surroundings. The Beothucks were able to get everything they needed to survive from their environment.

Things to do:

Group I

1. The map provided shows the areas of the island where Beothuck

artifacts have been found. Where do you think most Beothucks lived? Give reasons for the Beothucks choosing that area.

2. On the map provided write in modern place names where Beothuck artifacts have been found. (Map 6.)

Group II

Trace the map of Newfoundland provided. Put on the map the following three places: Port-Aux-Basque, Cape Race and St. Anthony. Join the places together to form a triangle. (Map 6.)

Find the centre of the triangle. This is the area where most of the Beothucks lived. Locate Cape Freels and Cape John. Include these two place names on the map. The Beothucks moved from one place to the other during their natural seasonal migrations.

1. Study the natural landscape of the area of Newfoundland where the Beothucks lived.
2. What seasonal variations in climate caused the Beothucks to migrate to the sea coast for the summer? To the interior for the winter?
3. What physical features of the area may have helped the Beothucks migrate?
4. Locate and place on your map the names of the larger lakes and rivers of the areas where the Beothucks lived.



CHIEF AREAS WHERE BEOTHUCK ARTIFACTS AND REMAINS HAVE BEEN FOUND



Map 5.

Chief area of Beothuck habitation and
remains of encampments found.

Encampment



Map 6.


50 MILES

CHAPTER V

Beothuck Houses and Clothing

In winter the Beothucks grouped together in small numbers usually two or three families. These groups formed villages a short distance apart. The winter house was called a Mamateek and was erected among the trees in the forest so that the forest would give protection from cold winds.

The mamateek was a large wigwam in which up to twenty people lived. The walls were made from thick fir tree logs which were flattened on two sides to fit close together. The seams between the logs and the inner walls were lined with moss. Earth was baked around the outer wall to a height of four feet which provided protection from the cold for people who slept on the floor.

The roof of the mamateek was shaped like a cone and it was covered with an outer layer of bark. A lining of moss six inches thick was placed between the outer and inner layers of bark. A hole was left in the roof for smoke from the fire to escape. A partial ceiling was built above the sleeping areas and food was stored on this ceiling. The Beothuck women cooked over an open fire in the centre of the mamateek. Everyone slept in shallow hollows dug into the ground around the fire and these hollows were lined with bark and skins to keep the sleeping person warm.

The Beothucks ate much of their food in a dried or smoked condition. Fish, lobster and venison was dried or smoked and fresh meat was roasted on spits over an open fire. The Beothucks made stew by first heating rocks by a fire and then placing the hot rocks

in birch bark pots containing a mixture of water, herbs and meat. Sometimes the food was cooked by placing it directly onto the hot stones.

In each village was a long house made of logs which was used for smoking and drying food. Wooden racks were hung above smoking fires on which meat called venison was cut into narrow strips and hung. The smoke cured the meat and preserved it for winter.

In summer the Beothucks moved about very much. Their summer house or wigwan was a light structure, quickly made and was called a meotick. It gave them the shelter they needed from the wind and rain. The meotick was made of birch bark and fir tree poles which formed a circle on the ground and met in a point at the top. The birch bark sheets were laid over the poles like modern day roofing tiles.

The meoticks were smaller than the amatecks and usually contained only one family. Much cooking was done outdoors in summer but a hole in the top of the meotick allowed smoke from indoor fires to escape.

Clothing

The Beothucks always made their clothing from animal skins sewn together. Their summer clothes was less bulky and lighter than their winter clothes but it gave them the freedom of movement. Their dress was a sort of skin poncho which was almost square with a hole for the head and arms and tied at the waist. The dress of both men and women was nearly the same. They often went barefoot but some wore moccasins.

In winter the summer robe was worn with skins underneath. The fur was worn next to the body and sleeves and thick fur mittens were added. Leggings made from the leg hides of caribou were worn on their legs while boots lined with fur were made and sewn to the leggings. Collars made from several strips of fur were also added to the summer dress and in severe winter weather this collar formed a hood to protect the head and face.

Things to do:

Group I

1. What special knowledge would the Beothucks need to smoke and dry food? Compare their method of curing food with methods used today.
2. What special skills did the natives need to make clothing?
3. What problems related to housing and clothing might the Beothucks have experienced?

Group II

1. Investigate problems of housing that native people in Canada have today.
2. Research information about homes of other Indian tribes. Draw sketches of other Indian homes. Compare them to the Beothuck home in winter and in summer.
3. Find some smoked and dried foods. Prepare and eat some. Report on your experience.

CHAPTER VI

How the Beothucks adapted to the changing seasons.

Summer

After a long cold winter, the Beothucks must have been glad to feel the warmth of the spring sun. The snow began to disappear and they felt the land being slowly unlocked from winter's ice and snow.

Spring began in April, and by mid-May the Beothucks were all ready to make their way to the sea coast. Travel at first was difficult because the river was full of melted snow water and the sudden changes of Newfoundland spring weather made them cautious. The promise of fresh food on the coast made them eager and their canoes were filled with the utensils they needed to hunt and preserve the food they would find. They had prepared for this event during the long winter months; new salmon spears, harpoons for seal, bows and arrows were all made ready. With birch bark bowls and skin bags fitted for food gathering they were ready to hunt the migrating birds and animals.

At the sea coast the Beothucks spent the summer months gathering food and preparing it for the winter. They gathered wild birds eggs to make pudding which was made by breaking the eggs and mixing with deer fat to hold the batter together. This pudding was then stored in skin bags for use during the winter.

More courageous hunters went out to the islands in the bays to hunt birds and seal while others stayed around the mouth of rivers to catch salmon and other fish. The fish were smoked or dried and preserved for winter use.

Early summer was a busy time when everyone worked together and



A BOSTON FISHMAN by Cathy Feltham

shared whatever food was found. In late summer the Beothucks picked berries and loaded their strong canoes in preparation for the return to the interior of the island. They had to return to the interior in time to catch the caribou migration. The caribou would then be fat and tasty after a good summer on their feeding grounds.

The Beothucks depended entirely on hunting and fishing to support themselves. They grew no crops, made no clothes from fibers like wool, made no pottery from clay, and had no large animals trained to help them. Instead the Beothucks lived off the land by hunting the wild animals, making their clothes from skins and their pottery from birch bark, wood and hides. Thus, the Beothucks spent their whole summer preparing for winter.

Winter:

Winter always began with the big caribou hunt. First came a period of planning and organizing the hunt and then the big hunt took place when the caribou migrated from the summer feeding grounds to the winter feeding grounds.

The Beothucks had their special way of hunting caribou. They built long fences that led the caribou to the river. The caribou would have to cross the river. The hunters waited in their canoes and behind the fence. As the caribou came through the opening in the fence and crossed the river the Beothucks could easily kill them, because in the water the caribou was a slow swimmer.

Men, women and children helped with the hunt. The meat was prepared for winter by smoking and drying while some was hung in the trees to be eaten fresh. After the hunt was a time for celebration.



NEWFOUNDLAND CARIBOU by Clayton Smith

dancing, feasting and singing. They hunted caribou for food and skins. They also hunted the beaver, timber wolf, pine martin and otter. Some of these animals have now disappeared or are very rare.

The winter was a good time for making tools, weapons and other materials they needed. All their materials were made by hand and this took a lot of time. This slow work was probably done when blizzards of snow kept the hunters inside for days at a time. In winter the Beothucks made snowshoes on which they could travel quickly over the snow. The animals could be easily tracked because their footprints could be seen in the snow.

In winter the women probably did most of their sewing. This also was a long task because the animal skins which the hunters brought home had to be cleaned and dried before they could be sewn. There was always plenty of clothing to be repaired.

The people in the village who were good at making things probably spent their long winter days making charms, necklaces, whistles and pendants. The winter brought plenty of work for everyone in the village.

Things to do:

Group I

1. Why was the natural environment so important to the early people of Newfoundland?
2. When the fish and animals did not come to the hunting grounds what did it mean to the Beothucks? Does it mean the same for us? Why or why not?

3. You are a Beothuck and you have to find a good place to set up camp. What things would you look for in choosing a good campsite?
4. Research some weather information for summer and winter in central Newfoundland. Give temperatures, snowfall and rainfall information.

Group II

1. Describe how you would provide for summer, and winter seasons if you were a native living in Newfoundland 500 years ago.
2. Describe some sports or games you might have played as an Indian child in summer, in winter.
3. Make models of various things belonging to the Indians - canoes, spears, etc., maybe even a village.

CHAPTER VII

The Lifestyle of the Beothucks

Social organization

The Beothucks lived in small groups, with these groups appearing to be made up of related families of about forty people. Each group had close knowledge of the movements of all other groups.

The tribe was held together by an important person, not really a chief but a respected hunter who was given authority. This head man ruled with a council of elders who were wise men of the tribe experienced in matters of hunting and preparing for the long winters.

Each small group recognized one person as a leader who ruled democratically with decisions being made by the whole group. The leader organized the group for hunting and celebrations. The leader was recognized because he wore gloves or a hat but often a wooden emblem showing his position in the tribe stood outside his wigwam.

The Beothucks respected marriage and the family. Marriage was celebrated by long feasts lasting a whole day and the ceremony including dancing and singing. The tribe had a strict moral code and bad behaviour was punished while the whole tribe witnessed the punishment.

Women were important in the Beothuck culture and had some say in tribal decisions. Women were respected, protected and always treated well. The Beothucks never killed the women of their enemies.

Language

The Beothucks had their own language. Linguistic experts, people

who study language, have found that the Beothuck language was related to the Algonkin Indian language. The Algonkins lived in east central Canada.

Here are some examples of Beothuck words and their meaning:

Beothuck - good night

Nonosabasut - name of chief

Ashmudyin - Sun God

Maxateek - winter wigwan

Meotick - summer wigwan

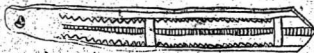
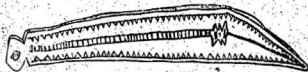
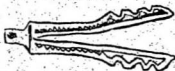
Art

The Beothucks left very little art and what they did leave for us to see was simple. Dolls were made of wood, hide or shells and these dolls were sometimes buried along with children. The amulets or pendants were carved and decorated with designs, religious emblems or symbols of a chief's office were simple carvings with designs and these designs were usually straight or curved lines gouged into the wood with a hot stone or metal.

The Beothucks were quick to learn the white man's way to work iron into tools. Shanawdithit drew many sketches quickly and easily with a pencil and paper, and she learned quickly from the white men who captured her. From her we learned much about the Beothucks, because she drew sketches of the Beothuck way of life.

Religion

Many ideas have been given by white men about the Beothuck religion. So little is known that it is difficult to relate any



BECHTUCK PENDANTS

interpretations of what the Beothucks believed.

The Beothucks had beliefs which were similar to other native peoples. They believed in several gods, such as the sun god. They depended on their environment and their skills in hunting, therefore, the Beothuck religion dealt with hunting animals and the dangers encountered in the hunt. Their worship included a great spirit protector who spoke to them in voices and their devil or begay man dressed in beaver skins, wore a long beard and did evil to men.

Songs were associated with their religion and included songs about darkness, beads, hunting, death, etc. The Beothucks are said to have respected the sign of the cross. They were known not to steal from boats or houses with a cross painted on them.

The Beothucks gave great attention to burial ceremonies. When a death occurred they washed the body in water with pieces of the dogwood tree in it. The body was then covered with red ochre and wrapped in a special birch bark covering. The body was laid in a shallow pit and covered with stones. The corpse was usually laid on its right side with the knees bent up to the chest. There was no knowledge of a medicine man as part of the Beothuck tribe but they had some known knowledge of herbs or medicine for treating diseases.

Disease remedies

The Beothucks had some knowledge of disease and they also had some knowledge of remedies or cures for illness. Many plants and herbs were used in preparation for external application. Special herbs were eaten or special mixtures made and drunk for some disorders.

Things to do:

Crossword Puzzle

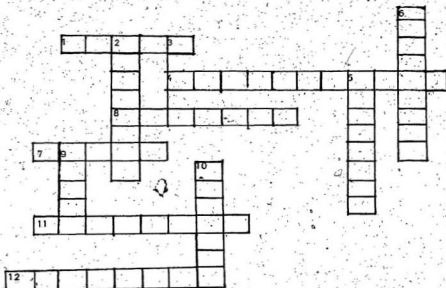
Across:

1. Plants used for making medicine
4. Name of Beothuck chief
7. Another name for the Beothuck devil, _____ man
8. Parts of this tree was used in the burial ceremony
11. Decorated pieces of wood or bone worn on a necklace
12. Beothuck winter wigwam

Down:

2. Cures for illnesses prepared by the Beothucks
3. Favourite god of the Beothucks
5. Indian tribe related to the Beothucks
6. Name for Beothuck sun god
9. Mixture of grease and red clay which the Beothucks used to paint their bodies.
10. Beothuck summer wigwam.

Crossword Puzzle



side of Trinity Bay he exchanged gifts with friendly Beothucks and through the use of signs told the Beothucks to meet again next year at the same place. The story is told that the following year Guy was late coming to Newfoundland and instead a strange ship arrived in Trinity Bay. The Beothucks believed the ship was John Guy returning and several canoes went to meet him. The master of the strange ship believed so many Indians in one place meant attack, and therefore, fired on them from a cannon. It is believed that the Indians took this as a sign of treachery and vowed never to be friends with the cruel white settlers.

Many people believed that some white settlers must have made friends with the Beothucks and there are stories about Beothucks who worked as servants for white settlers. The French settlers reported that the Beothucks worked in the fish stages on the French shore of the west coast of Newfoundland. There are also accounts of white settlers who hunted Indians as a winter sport and killed many just for fun.

There were many attempts to make friends with the Beothucks in later years with all being unsuccessful and many attempts ending in tragedy. There are accounts of these attempts recorded by the Colonial Secretary who reported on the activities in the Colony of Newfoundland. These records have much detail about the proclamations or official orders of the Governors of Newfoundland to the settlers asking them to have peaceful relations with the Beothucks.

Relations between the Beothucks and white fishermen are described by historians in their writings. Accounts of four known Beothucks who lived with the white men are given in other works. Among these

CHAPTER VIII

Beothucks and White Men: A clash of cultures

The loss of the Beothuck race is a many sided issue and historians have different opinions as to why the Beothucks became extinct. Some research on your part would help you form your own opinion. This chapter relates some of the meetings between the white settlers and the Beothucks.

When the Vikings came to Newfoundland they must have met the Beothucks. Whether they became friends or enemies is not clear from the information available.

A more important meeting is that between John Cabot and the Beothucks. John Cabot came to Newfoundland in 1497. He captured three natives and took them back to England. This action must have changed the lives of the natives of Newfoundland because this surely was an unfriendly act by the white men. The captured natives died in a strange land and never returned to their native home.

Many fishermen followed John Cabot to Newfoundland to fish in the rich fishing grounds around the coasts of the new land. There were many contacts with the Beothucks and the stories of these meetings are partly historical fact and a lot of fiction. Many historians only guess as to the outcome of some of these contacts between the Indians and white settlers. There is written evidence of atrocities or killings on both sides.

John Guy established a colony at Cupids in Conception Bay, Newfoundland. His meeting with the Beothucks appears to be the first successful attempt to make friends with the Indians. On the north

Beothucks. It is thought that the Micmac were brought from Nova Scotia by the French who had settled the west coast of Newfoundland. The French reported that the Beothucks killed several French fishermen at St. Julien so the Micmac Indians were brought to Newfoundland to kill the Beothucks in revenge for the deaths of the French fishermen.

From the map of Newfoundland one can see that white men settled on the north, west and south coasts. This settlement completely cut off the Beothucks from their summer food supply. Some people believed that hunger and disease killed most of the Beothucks. They were afraid to come to the coast to hunt for their food. The Beothucks could not maintain a good food supply from the interior alone and many must have starved because there was no food.

Contact with the white men brought many new diseases to the Beothucks. Their traditional remedies did not work. Most of the Indians captured died from tuberculosis. It is believed by some authorities that diseases may have killed more Beothucks than the white men did with their guns. Historians reason that the natives of Labrador survived so why not the Beothucks. They met the same type of white men but these men rarely killed Labrador natives but instead they traded with them in peace.

Could it be that many things caused the extinction of the Beothucks? Could it be that the two cultures were so different that friendship was impossible? For people living in the 1970's extinction of a race is very difficult to understand. Intentional extermination is difficult to believe though it has been done in this century. How does a complete race of people cease to exist? How did we lose the Beothucks? Could they have survived? What would we have done with

Beothucks are Mary March, Shanawdithit, John August and Tom June.)

We can be sure that contact with the whitemen changed the lives of the Beothucks because the two peoples worked and lived so differently that there was sure to be conflict. The Beothucks had a simple life and depended on the land for everything. The white man had so many things that were strange to the Beothuck lifestyle. The Beothucks were curious about the things the white man had. The white man regarded all property to be personal while the Beothucks believed all property to be for common use and it was natural for the Indians to borrow the white man's goods. The white man regarded this borrowing to be stealing and punished the Indians according to the white man's laws. The Indians were then forced to steal the things they needed and hatred developed on both sides.

The Beothucks never understood the use of guns so they were at the mercy of the white men who knew how to kill. Some historians believed that the white men hunted the Beothucks and shot them like animals. Others believed that the Beothucks provoked the white men into killing them. From all accounts it is difficult to decide that the white men intentionally planned and carried out the extermination of the Beothucks.

Historians disagree as to the single reason for the loss of our native peoples. Some historians believed they disappeared because of several reasons. Surely one factor is the killing of the Beothucks by white men. The Beothucks were few in number and any killings would reduce their numbers. Besides, for 200 years nothing was done to protect the Beothucks from the white men.

The Micmac Indians have been blamed for helping to destroy the

them today had they survived? These are questions we must answer for ourselves.

O. BEOTHUCK

by

William H. White

Where! O Beothuck, who in princely right

Didst reign a king beneath the spreading bough,

Or sprightly through the forest sped with might,

Or skinned the leken triumphant - where art thou?

The graceful athletes that roamed these woods

In manly stature, stately and alert,

Have ta'en departure - they, and all their goods:

Nor faint footprints showest where they went --

Save some relics from decaying time,

Grasped by some hand that shames the coward blow --

These, only these, of all that tribal prime;

Alas! Alas! 'Tis all we have to show.

Things to do:

Group I

1. Read the poem "The Passing of The Beothuck" by R. G. MacDonald.
2. Ask your teacher to hold a class session of questions and answers.
If the class has more questions than answers decide what you can do to learn more about the Beothucks.
3. Pretend you are a Beothuck child and you meet white men. Describe the meeting and what took place.

Group II

1. Research the disappearance of other native tribes in Canada. What are the reasons for the disappearance?
2. Read about attempts by native peoples of Canada today who are trying to preserve their lands and lifestyle. Will they end up like the Beothucks? Why or why not?
3. How do you think the Beothucks became extinct?
4. Do you think the white settlers would deliberately try to exterminate or kill all of the Beothucks?
5. List some of your own questions about the disappearance of the Beothucks.

Many were servants who would rather escape to a wild harsh life in Newfoundland than serve their harsh masters in England. There was no law, religion, or government around the coast of Newfoundland until long after the Beothucks disappeared in 1829. The settlers were harsh and bitter, they had to struggle to make a living from the land. To them the Beothucks were savages who competed with them for fur and food. The settlers felt they had a right to whatever the land could provide and it was necessary to eliminate the Beothucks to get what they needed to live.

Unfortunately for the Beothucks they were not used by the white men as Indians were elsewhere. The Indians of Canada were enlisted by the white men to be labourers to produce the fur which brought the white men great wealth with only little benefit to the Indians, but the Indians were needed and not killed. The white men in Newfoundland were fishermen and had no interest in furs or engaging the Indians in any fur trade or labour of benefit to themselves. When the Indians borrowed nets and twine they felt they were doing nothing wrong. Their culture tolerated a common use of all that the tribe had with no personal ownership of property. The white men considered the Indian's borrowing to be stealing and dealt with it severely using white man's laws. The Indians were considered useless and a hindrance that had to be done away with and the solution was to kill as many as possible at the earliest opportunity.

Thus the combination of killing, disease and lack of food doomed the Indians to die. Not one survived as far as is known today. The white men did not care because they came from Europe where all Indians were regarded as savages and little better than the animals. No one

CHAPTER IX

Some facts to consider

Little remains of the Beothuck culture or the Beothuck way of life. What Beothuck culture there is left can be considered controversial or something to be argued about. This controversy arises because the Beothucks were not the first inhabitants of Newfoundland and recent archaeological work has dug up proof that two earlier cultures lived in Newfoundland. The Maritime Archaic Indians lived there 2500 BC - 500 BC and the Dorset Eskimo lived there 500 BC - 500 AD. The Beothucks came later. Also the Vikings had colonies in Newfoundland around 1000 AD. Therefore, remains like burial grounds, weapons and implements are hard to prove being Beothuck and not of the other cultures.

Perhaps the greatest thing the Beothuck people have left behind is the guilty conscience in the Newfoundland people. Exaggerated writings about the white men's cruelty to the Beothucks has deepened over the years. Today's Newfoundlanders believe their ancestors deliberately wiped out the Beothucks. The positive result of this guilt is seen in the treatment of Newfoundland's natives today. Newfoundlanders are determined to make sure that the native people of Labrador preserve their culture. The natives are given help to raise their living standard and continue their own ways of living. As well Newfoundlanders want to discover and preserve as much Beothuck culture as possible by building museums and collecting all the Beothuck artifacts that remain.

From all the stories it seems that our forefathers were uncivilized.

cared enough to protect the INdians and when someone finally tried to help the Beothucks, it was too late.

Things to do:

Group I

1. List as many reasons as you can find in the chapter for the disappearance of the Beothucks.
2. Try to give one idea of your own why the Beothucks became extinct.

Group II

Dramatize the last days of the small group of Beothucks before they died.

TEACHER HANDBOOK

TEACHER HANDBOOK

THE BEETHUCKS

by

Herbert Calvin Scott, B.A.(Ed.), B.A.

Memorial University of Newfoundland

1978

Teacher Guide

Introduction

The primary purpose of the guide is to provide the teacher with a methodological framework in which to organize the course. Questions for the students are developed sequentially throughout the guide and are accompanied by teaching strategies, and source references for the teacher. I hope that this material will enable students and teachers to examine the topics in greater depth.

This unit has been designed to arouse the interest of the student, and to help him discover a variety of information. The student is encouraged to investigate, predict outcomes, interpret, analyze and evaluate. He will learn skills to meet social problems and make decisions. Also the unit does not require the teacher to tell the student everything, but is encouraged to guide him to find out for himself. The teacher can join the student in searching for answers to questions that arise.

Specific ILO's (Intended learning outcomes)

The following specific ILO's have been established in connection with the content contained in the unit. The ILO's were selected on the basis of significance, applicability and relevance. The ILO's were also selected to expose children to other disciplines of social science such as history, geography, anthropology, archaeology and sociology.

The student will:

1. Be expected to understand the meaning of the word 'Beothuck'.
2. Be required to demonstrate a knowledge of some of the ideas about origin of the Beothucks.
3. Demonstrate his or her familiarity of Beothuck settlements, to be able to locate them on a provincial map.
4. Relate how the Beothucks managed to cope with his environment in his struggle for survival.
5. Be required to demonstrate how the Beothucks hunted caribou.
6. Be expected to show his understanding of the term 'life style'.
7. Be able to describe the Beothuck life style.
8. Be expected to realize the scarcity of information on the Beothucks and understand the importance of maintaining records of our province's history.
9. Offer suggestions as to ways government and the people in general might help our native peoples cope with changing environment.
10. Relate some of the major encounters between the white man and the Beothuck, i.e. John Guy's encounters, the Mary March saga.
11. Identify the reasons behind the enmity and distrust which existed between the Beothucks and the white men.

12. Appraise the attitudes of the white man toward the Beothucks and vice versa, and attempt to determine whether or not their attitudes were justified on either side.
13. Conclude from the unit's content several reasons for the extinction of the Beothucks.
14. Explain the importance of preserving our Indian heritage and Beothuck relics.
15. Pursue further research and study related to the topic.

A secondary intended learning outcome is to introduce the students to inquiry and research. It is hoped that students will pose many questions not answered by the text but questions which can be answered by reading other sources.

In the accomplishment of the intended learning outcomes it is anticipated that student learning of many different skills will be enhanced. Specifically the following skills will be emphasized:

1. Map reading skills
2. Accurate spelling
3. Decision making
4. Summarizing information
5. Library research skills
6. Location skills
7. Reading skills
8. Listens courteously
9. Follows direction
10. Persists under difficulty
11. Observes carefully

12. Is neat and orderly
13. Appreciates the rights of others
14. Uses numbers accurately

Teacher Background

What we know:

This study is about the Beothuck Indians of Newfoundland. Evidence is provided to help the students discover who the Beothucks were, how and where they lived. Also students should understand how the Beothucks used their environment to survive, and how they depended on each other and on their own skills.

Until recently Newfoundland's earliest known inhabitants consisted of the Eskimo people and the Beothuck Indians. In 1968 it was discovered that the Maritime Archaic Indians preceded the Beothucks. Archaeologists have recently uncovered the remains of Viking settlements. As a result of those discoveries many artifacts formerly thought to be Beothuck have now been identified as Dorset Eskimo or Maritime Archaic Indians. Controversy has arisen as to exactly how many Beothuck Indians there were and exactly what parts of the island they inhabited.

The Beothucks were very similar to the Maritime Archaic Indians in the ways they made use of their environment. Enough artifacts, accounts of contact, and sketches drawn by Shanawdithit have survived to enable archaeologists and historians to piece together a considerably accurate body of information about the Beothucks.

By the year 1000 AD the Beothucks had developed a full cultural tradition which was well adapted to life on the island of Newfoundland.

They divided their time between the coast and the easily accessible inland area where they took advantage of the specific resources found in each area. Their technology was well adapted to cope with their environment.

The many artifacts uncovered and documented by archaeologists of Memorial University, Newfoundland Museum and historical studies reveal the way of life or culture of the Beothucks. They subsisted on an economy based upon the resources found in the area in which they lived. Fish, sea mammals, sea birds and especially the caribou, beaver, ducks, otter and pine martin were useful. Evidence of this economy was given by Shanawdithit in her talks to William Cormack.

The hunting and fishing economy needed special technology. Caribou spears, arrow heads, lances of slate and bone, harpoons for seal, all were used effectively. Other hunting and fishing tools includes the bow and arrow.

Besides hunting and fishing implements, tools helped the Beothucks; stone axes, gouges of stone and bone. These tools were used to make wooden items for practical use.

Skin and hide working was important to the Beothucks. The Beothucks used such tools as bone scrapers, awls and bone sewing needles. The Beothucks tailored skin clothing which was sewn together at the front and shoulders with openings for head and arms. In winter the skin clothes were worn with fur inside, next to the body for warmth.

The Beothucks sometimes ornamented their clothes with small shell beads. They wore pendants around their neck as a necklace. They also decorated these bone and wood pendants either by painting, burning or

disappeared. The reasons for their disappearance are many and varied. The white man is nearly totally to blame, directly or indirectly. Some claim the Newfoundlanders killed the Beothucks for fun, and some did kill for fun. Others thought they were protecting what was theirs. They were obeying the ways of their European culture when they protected life and property. The Indians caught the white man's diseases and died. As well the Indians were surrounded in their traditional hunting areas by European civilization. Cut off from their traditional environment the Indians were unable to adequately supply their basic needs and died of starvation. Harassed by the white man's guns, diseased and hungry the Beothucks were never large enough in numbers to overcome these devastating pressures and succumbed to them. The Beothucks never learned much of the white man's ways and was never engaged by the settlers, in large numbers, to do labour or hunt furs. Thus the Beothucks grew fewer and weaker, and whose culture clashed with the white culture, perished and disappeared.

The teaching strategies:

Teaching strategies for the achievement of the intended learning outcomes of the unit are mainly expository. Readings, maps, sketches and slides are used to accommodate the expository strategies.

Questions at the end of each section under the heading 'Things to do' have been designed to lead the students through various levels of thinking beyond just the recall of facts. These questions could lend themselves to an introduction on the inquiry method.

Helping students through the various levels of thinking requires considerable skill and resourcefulness by the teacher. Therefore,

carving designs into them. The Beothucks made shell, bone and wood combs which they wore in their hair. These objects tell us that the Beothucks adorned their bodies and cared for their appearance.

The Beothucks had few charms but many of them carried carved sceptres or staffs which had magical or religious significance. Some such staffs were placed outside the chief's door to signify his honored position in the tribe.

The Beothucks had a fairly well developed death ceremony as is indicated by the number of trinkets and goods found in their graves. One child was found buried with a carved doll. Shanawdithit described the Beothucks belief in a bogey man or devil.

When the white men arrived the Beothucks appeared to have had no human enemies. It is thought that the Beothucks were natural enemies of the Eskimoes who lived on the Great Northern Peninsula. However, this is not substantiated by historical documentation. However, the Beothucks appeared quite friendly to John Guy when he arrived in Trinity Bay. In fact Guy traded with the Beothucks and agreed to return the following year to trade again at the same place.

The story is related that a fishing admiral arrived the following year in Trinity Bay instead of Guy. The Indians saw the ship and thinking it was Guy, hundreds went to meet him. The fishing admiral seeing so many Indians in one place thought it was an attack and fired cannon shot at the Beothucks killing several. The Indians felt betrayed and never again were as friendly to the white men who followed as they had been to Guy. The rest is recorded history. The encounters between the Beothucks and white men nearly always resulted in bloodshed on both sides. As a result of 200 years of continuous conflict the Beothucks

possible of the ideas of where the Beothucks came from. Teachers probably can summarize through lecturing. Group discussions might prove useful here and students should be given the opportunity to give their opinions.

Chapter III: Famous Beothucks

Most students will have heard of Mary March and Shanawdithit. However, the finer facts about these two Beothucks will be interesting to students. Especially the sketches drawn by Shanawdithit in Howley's book.

Chapter IV: Where the Beothucks lived.

The students could be provided with maps of Newfoundland and asked to locate the Beothuck areas of habitation on these. They might be engaged in a discussion as to reasons why the Indians would settle in these areas.

Chapter V: How the Beothucks adapted to the changing seasons.

(a) The students might be asked to relate what they know about the Beothuck environment. They could then be asked to complete a questionnaire on the class's discussion.

(b) Don Locke's book could be used to show the various hunting weapons, houses, canoes, etc. of the Beothuck Indians.

(c) A means could be found whereby the students can be led to relate environmental problems experienced by the Beothucks to present day problems of Canadian Indians.

(d) Advanced students could compare how the white men and Beothucks

the activities listed are only suggestions. Teachers could construct their own to meet the needs of the students.

The chapter activities are divided into two groups. Teachers and students wishing to do a short study can limit themselves to doing only group one. Those wishing to do a longer, more indepth study of the Beothucks can do both groups of activities.

Introduction:

The slides and tape section could be used here to introduce the subject, to motivate the students and arouse interest. Portions of the slide-tape section could be used throughout the unit to reinforce the instructional content or for explanations of parts of the text.

Chapter I: Who they were.

(a) In explaining Red Indians it will be necessary to explain 'red ochre'. Red Indian is common to Indians of North America. Red ochre is particular to the Beothucks.

Explain the term 'Beothuck'. Explanation can be found in Howley's book The Red Indians of Newfoundland, as well as other sources listed in the bibliography.

(b) The approach to dealing with the physical characteristics of the Beothucks might best be commenced by showing students various artists conceptions of these people. This could be followed by dealing with the descriptions given in various books and articles.

Chapter II: Where the Beothucks came from.

Teachers will have to make themselves familiar with as many as

students understand the separate roles.

(e) Ensure that the students understand that there were certain white men, i.e. Cormack, who made efforts at peaceful relations.

(f) Involve the students in a discussion or research assignment into modern events involving natives.

Chapter IX: Some facts to consider.

Students should read this section then discuss with their teacher the facts they discovered and conclude for themselves the reasons why the Beothucks disappeared.

The slide-tape portion of the unit can be used here for summary or conclusion.

Each section of the unit is also provided with activities for the individual student. Some of these activities have been designed to give each student an opportunity to learn by doing. Teachers can substitute their own ideas to meet the needs of their students.

used the environment and with what effects?

Chapter VI: Beothuck clothing and housing.

Background information will have to be supplied by the teacher.

Students could learn by doing, i.e. making a model of a Beothuck mamateesk.

Chapter VII: Beothuck Lifestyle

(a) A few minutes lecture is necessary to begin this section and it is important that the students understand the meaning of 'lifestyle'.

(b) At this point it is very important to contrast the Beothuck lifestyle with the lifestyle of other Canadian Indians.

Chapter VIII: Beothuck and White Man: A clash of cultures.

(a) The encounters between the white men and the Beothucks make very eager listening and great results can be obtained by simply relating the incidents. This calls for a teacher who has a thorough knowledge of the histories combined with great story-telling ability.

(b) The students might be asked to draw conclusions about the white man and the Beothucks from these stories.

(c) Explain to students so that they understand the ways in which Newfoundland was governed during the period under discussion. This is particularly important when discussing the Governor's proclamations. The student could be led into discussion around why the proclamations failed.

(d) A full discussion of the roles of the Micmac and white man in the elimination of the Beothucks should be held. Ensure that the

Crossword Puzzle Key

Across

- 1. Herbs
- 4. Nonohabasut
- 7. Bogey
- 8. Dogwood
- 11. Pendants
- 12. Mamateek

Down

- 2. Remedies
- 3. Sun
- 5. Algonkin
- 6. Ashmudyin
- 9. Ochre
- 10. Meotick

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Note:

Most of the above references and other sources are available from the Newfoundland Archives, Memorial University Newfoundland Centre, and the Arts and Culture Centre Reference Library.

Slide Commentary

Focus - start the tape

1. The Coat of Arms of Newfoundland has two Beothuck Indians on it. The Beothucks were the natives who were living on the island of Newfoundland when the white man discovered it.
2. This map shows the island of Newfoundland and many modern place names where the Beothucks once lived.
3. The island of Newfoundland is off the east coast of Canada. The Beothucks may have come from the mainland of Canada and crossed the Strait of Bell Isle to Newfoundland.
4. The Beothucks lived in the central part of the island of Newfoundland as shown by their campsites.
5. Most Beothuck artifacts like arrowheads, and pendants, as well as burial sites, have been found in central Newfoundland around Red Indian Lake.
6. Sites of Beothuck encampments around Red Indian Lake and the Exploits River. Some sites have been studied by archaeologists.
7. From the information gathered from the sites, some scientists believe that the Beothucks were related to the Algonkin Indians.

who lived in Central Canada.

8. A student's drawing in which he compares what the Beothuck and Algonkin looked like.
9. Mary March - An artist's idea of how she looked. She was a Beothuck woman captured by the white men. Her Indian name was Demasduit but the white men named her Mary March because she was captured in the month of March. She only lived a short time with the white man before she died from tuberculosis.
10. Another artist's sketch of what Mary March looked like.
11. Shanawdithit - Another Beothuck woman captured by the white men who renamed her Nancy. From Shanawdithit's sketches and drawings we learned much of what we now know about the Beothucks. She was the last known Beothuck and died in 1829.
12. An artist's sketch of what Shanawdithit may have looked like.
13. A student's sketch of what a Beothuck man may have looked like.
It shows the hair rounded about the head.
14. A view downstream on the Exploits River. The Beothucks used this river to go downstream in their birch bark canoes to the seacoast in the spring. After they gathered their summer food supply they returned upstream to their winter campsites.

15. A sandy point of land in Red Indian Lake where the Beothucks often camped. Many Beothuck artifacts have been found here. Today most of the sites have been flooded by hydro electric company dams. The sites are now lost forever.
16. An artist's idea of what a Beothuck summer camp may have looked like. It shows the peaceful pleasant way of life the Beothucks lived.
17. An artist's sketch of a Mamateek campsite. The center was higher for a fireplace or hearth. Around the fire were hollows in the ground for sleeping. These hollows were lined with dried moss and furs. The outer edge had a shallow ditch to run the water away to keep the inside dry.
18. This is how the same site looks today. The ground is covered with new growth and only experienced archaeologists know where to look for Beothuck campsites.
19. A picture of the land in the interior of Newfoundland over which the Beothucks travelled and hunted.
20. A modern engineer's model of what a Beothuck canoe may have looked like. You may want to compare it to another model in slide 35.
21. This is a typical lake in the interior of Newfoundland where the Beothucks hunted and fished.

31. One of Shanawdithit's many sketches showing the Beothuck winter wigwam or mamateek. A meat drying house and different kinds of animal food prepared by the Beothucks.
32. Shanawdithit's sketch showing the Beothuck idea of a devil, some hunting spears and legendary dancing lady.
33. Sketches of emblems of mythology drawn by Shanawdithit. These wooden emblems may have had religious meanings for the Beothucks or may have been symbols of office for the chief and his councillors. Also her sketch of the white man's house she lived in.
34. A close-up view of the same emblems. Note the one on the left. What could it have meant?
35. The picture painted by an artist showing a friendly meeting between the white men and the Beothucks. This large picture was to have been left in the woods at Red Indian Lake so that the Beothucks who saw it would know that the white man wanted to be friends. The attempt failed.
36. John Peyton - A man responsible for the death of many Beothucks. He hated the Beothucks because they stole his fishing nets.
37. All that remains of the Beothucks are a few pendants and this skeleton of an adult Beothuck in the Newfoundland Museum.

22. A student's sketch of a Beothuck fisherman. Note the type of clothes the Beothuck is wearing.
23. The Black Bear was hunted by the Beothucks for fur and meat. It is a large animal weighing up to 600 pounds.
24. The barren ground caribou which was the main source of food and clothing for the Beothucks.
25. The Beothuck method of hunting caribou was to build long fences. The caribou were driven through narrow openings in the fences. The hunter waited and killed the caribou as they ran through the fences.
26. Pendants were made from wood or bone and decorated with designs. Pendants were worn around the neck as amulets.
27. A close-up showing pendants about 5 centimeters long and about 2 centimeters wide. Some were larger and others were smaller.
28. Sea shell beads were put on strings and worn by the women.
29. A Beothuck arrowhead about 7 centimeters long. The Beothucks made many types including harpoons.
30. A heavy stone-axe used by the Beothucks. It was tied securely to a wooden handle with leather like sinews from the caribou.

SLIDE-TAPE PRESENTATION UNDER SEPARATE COVER

38. This is the remains of a child also in the Museum. The Beothucks disappeared and left only a few traces. We know only a little about them and we must be careful to take care of what we have that was theirs.

39. Where did these Beothucks go? What happened to them? Can we ever find the answer?

40. THE END

41. Produced by HERBERT SCOTT

42. In Co-operation with CAVE - NUM

APPENDIX B

THE BEOTHUCKS

Pretest

Each problem in this test has four possible answers. You are to read each problem carefully and choose the one answer you think is correct. There is only one right answer for each problem. Put a circle around the letter in front of your chosen answer.

Example:

The capital city of Newfoundland is

- (a) Corner Brook (c) St. John's
(b) Grand Falls (d) Glovertown

1. The natives who lived in Newfoundland when the Europeans came were

- (a) Vikings (c) Beothucks
(b) Eskimoes (d) Iroquois

2. The Beothucks made their living by

- (a) making and selling things
(b) working in the woods
(c) farming and fishing
(d) fishing, hunting and gathering

3. When we talk about the way the Beothucks lived and worked, we are speaking of their

- (a) history (c) families
(b) geography (d) life-style

8. The last known living Beothuck was
- (a) Shanawdithit (c) Nonogbasut
 - (b) Mary March (d) John June
9. The white man responsible for the death of many Beothucks was
- (a) Governor Hamilton (c) William Cormack
 - (b) John Peyton (d) John Guy
10. The native tribes who lived in Newfoundland before the Beothucks were the
- (a) Dorset Eskimo (c) Vikings
 - (b) Maritime Archaic Indians (d) Algonkin
11. The historian who believed that the Beothucks came from the Algonkin tribe was
- (a) Diamond Jenness (c) Allan Fraser
 - (b) J. P. Howley (d) Harold Horwood
12. Most of the Beothucks lived in
- (a) the south coast area
 - (b) the central Newfoundland area
 - (c) the great northern peninsula
 - (d) the east coast area
13. Which of the following means the same as natural surroundings
- (a) the things of nature we see all around us
 - (b) the food, house, and cloths we use

4. The biggest problem the Beothucks had was
- (a) hunting animals
 - (b) paddling their birch bark canoes
 - (c) travelling from place to place
 - (d) to stay alive and well
5. The Beothucks moved from place to place every summer and winter because
- (a) they liked to visit their neighbours
 - (b) this was the only way to get food
 - (c) they liked to visit other places
 - (d) they got bored often
6. For all the things they needed the Beothucks depended on
- (a) trading with other people
 - (b) buying from other people
 - (c) other people's materials and skills
 - (d) their own materials and skills
7. The Beothucks were called Red Indians because
- (a) they all had red hair
 - (b) they painted their bodies with red ochre
 - (c) they wore red animal skins
 - (d) 'red' was the only English word they could speak

(c) the work we do every day

(d) the way we live

14. The natural surroundings were important to the Beothucks because

(a) it provided them with wild animals

(b) it provided them with the things they needed to live

(c) it provided them with wood

(d) it provided them with transportation

15. The Beothucks always migrated to the seacoast during

(a) summer

(c) night time

(b) winter

(d) a full moon

16. The Beothucks preserved their food for winter by

(a) freezing it

(c) smoking and drying it

(b) canning it

(d) bottling it

17. The main animal the Beothucks hunted was the

(a) bear

(c) caribou

(b) seal

(d) pine martin

18. In summer the Beothucks travelled mainly by

(a) birch bark canoe

(c) sailing ship

(b) horse and wagon

(d) walking

19. In winter the Beothucks travelled on

- (a) aki-doo (c) snow shoes
- (b) dog team (d) skis

20. The Beothucks winter home was called a

- (a) mamateek (c) wigwan
- (b) meotick (d) log cabin

21. The Beothucks were ruled by

- (a) a strong hunter
- (b) a strong hunter and council of elders
- (c) a witchdoctor
- (d) a woman

22. The weapons the Beothucks used to fight the white men were

- (a) tomahawks (c) muskets
- (b) blow guns (d) bows and arrows

23. Which word means the Beothucks no longer exist

- (a) extinct (c) ancestral
- (b) archaic (d) descendant

24. Which group of words mean the natural resources of a place

- (a) birch bark canoes, boats, fish spears
- (b) houses, mamateek, meotick
- (c) combs, amulets, dolls, clothes
- (d) fish, animals, birds, plants, soil

25. The Beothucks left behind many artifacts, which of the following

is an artifact

- (a) a stone
- (b) an animal
- (c) a tree
- (d) a pendant

26. From all the evidence you have studied the Beothucks were

- (a) hard working, gentle and intelligent
- (b) lazy and dumb
- (c) full of hate and warlike
- (d) cowardly and untrustworthy

27. The Beothucks became extinct because

- (a) the white men killed them all
- (b) they starved to death
- (c) they moved out of the island
- (d) of not one single reason but of many reasons

28. We preserve our Beothuck culture because

- (a) it looks nice
- (b) it gives someone a job
- (c) it would be lost if we didn't
- (d) it gives more to our heritage and makes us more aware of who we are.

29. The Beothucks hunted the caribou by

- (a) driving them off a high cliff
- (b) setting snares
- (c) shooting them with guns
- (d) building special long fences.

30. The white men and Indians became enemies because

- (a) the white men were all criminals
- (b) the Indians wanted only to fight
- (c) the cultures were different and they misunderstood each other
- (d) they were ordered to fight by the governor who ruled the island

THE BEOTHUCKS

Post test

Each problem in this test has four possible answers. You are to read each problem carefully and choose the one answer you think is correct. There is only one right answer for each problem. Put a circle around the letter in front of your chosen answer.

Example:

The capital city of Newfoundland is

- (a) St. John's (c) Grand Falls
(b) Corner Brook (d) Glovertown

1. The natives who lived in Newfoundland when the Europeans came were

- (a) Iroquois (c) Edkimoos
(b) Beothucks (d) Vikings

2. The Beothucks made their living by

- (a) fishing, hunting and gathering
(b) working in the woods
(c) farming and fishing
(d) making and selling things

3. When we talk about the way the Beothucks lived and worked we are speaking of their

- (a) families (c) life-style
(b) geography (d) history

APPENDIX C

4. The biggest problem the Beothucks had was
- (a) travelling from place to place
 - (b) to stay alive and well
 - (c) paddling their birch bark canoes
 - (d) hunting animals
5. The Beothucks moved from place to place every summer and winter because
- (a) they liked to visit their neighbours
 - (b) they liked to visit other places
 - (c) they got bored often
 - (d) this was the only way to get food
6. For all the things needed the Beothucks depended on
- (a) their own materials and skills
 - (b) trading with other people
 - (c) buying from other people
 - (d) other people's materials and skills
7. The Beothucks were called Red Indians because
- (a) 'red' was the only English word they could speak
 - (b) they wore red animal skins
 - (c) they painted their bodies with red ochre
 - (d) they all had red hair

8. The last known living Beothuck was
- (a) John June (c) Nonogabasut
(b) Mary March (d) Shanawdit Hit
9. The white man responsible for the death of many Beothucks was
- (a) John Guy (c) Governor Hamilton
(b) William Cormack (d) John Peyton
10. The native tribe who lived in Newfoundland before the Beothucks were the
- (a) Maritime Archaic Indians (c) Vikings
(b) Algonkin (d) Dorset Eskimos
11. The historian who believed that the Beothucks came from the Algonkin tribe was
- (a) Allan Fraser (c) Diamond Jenness
(b) Harold Horwood (d) J. P. Huxley
12. Most of the Beothucks lived in
- (a) the east coast area
(b) the south coast area
(c) the great northern peninsula
(d) the central Newfoundland area
13. Which of the following means the same as natural surroundings
- (a) the way we live
(b) the work we do every day

19. In winter the Beothucks travelled on

- (a) snow shoes (c) skis
- (b) dog team (d) ski-doo

20. The Beothuck winter home was called a

- (a) neotick (c) wigwam
- (b) log cabin (d) namateek

21. The Beothucks were ruled by

- (a) a woman
- (b) a strong hunter
- (c) a witchdoctor
- (d) a strong hunter and council of elders

22. The weapons the Beothucks used to fight the white man were

- (a) bows and arrows (c) blow guns
- (b) muskets (d) tomahawks

23. Which word means the Beothucks no longer exist

- (a) archaic (c) extinct
- (b) ancestral (d) descendant

24. Which group of words mean the natural resources of a place

- (a) fish, animals, birds, plants, soil
- (b) birch bark canoes, boats, fish spears
- (c) houses, namateek, neotick
- (d) combs, amulets, dolls, clothes

- (c) the food, house and clothes we use
 - (d) the things of nature we see all around us.
14. The natural surroundings was important to the Beothucks because
- (a) it provided them with the things they need to live
 - (b) it provided them with wild animals
 - (c) it provided them with wood
 - (d) it provided them with transportation
15. The Beothucks always migrated to the seacoast during
- (a) night time (c) a full moon
 - (b) winter (d) summer
16. The Beothucks preserved their food for the winter by
- (a) smoking and drying it (c) canning it
 - (b) freezing it (d) bottling it
17. The main animal the Beothucks hunted was the
- (a) seal (c) bear
 - (b) pine martin (d) caribou
18. In summer the Beothucks travelled mainly by
- (a) horse and wagon (c) walking
 - (b) sailing ship (d) birch bark canoes

29. The Beothucks hunted the caribou by

- (a) setting snares
- (b) shooting them with guns
- (c) building special long fences
- (d) driving them off a high cliff

30. The white men and Indians became enemies because

- (a) the white men were all criminals
- (b) the two cultures were different and they misunderstood each other
- (c) the Indians wanted only to fight
- (d) they were ordered to fight by the governor who ruled the island

25. The Beothucks left behind many artifacts, which of the following

is an artifact

- (a) a pendant
- (b) an animal
- (c) a stone
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26. From all the evidence you have studied, the Beothucks were

- (a) lazy and dumb
- (b) cowardly and untrustworthy
- (c) hard working, gentle and intelligent
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27. The Beothucks became extinct because

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- (d) they moved out of the island

28. We preserve our Beothuck culture because

- (a) it gives someone a job
- (b) it gives more to our heritage and makes us more aware of who we are
- (c) it looks nice
- (d) it would be lost if we didn't

The Semantic Differential

The semantic differential technique is an attitude measurement scale. Ten bipolar adjectives have been selected to determine the image students have of the Beothuck Indians. These adjectives are separated by a seven point scale on which the students register their attitude toward the Beothucks. Each student is asked before the unit begins to indicate their attitude towards the Beothucks and a similar procedure is followed after the unit is completed (i.e. a pretest and post test). The intent is that the lessons will move the students to more favourable attitudes on all ten continua.

When your students have registered their attitude toward Beothucks, you can determine a class average for each continuum by following this procedure:

1. Assign a value from 1 to 7 for each of the seven spaces between these adjectives from left to right.
2. Total the number of responses in space 1 and multiply by 1, then total the number of 2's and multiply by 2, and so on.
3. Divide each total by the total number of students. The result will be a weighted average for each continuum for your class.
4. From this information a class profile for the Beothuck can be drawn. See sample attached.
5. From the pretest and post test an indication of any attitude change will be evident.

APPENDIX D

The Beethucks

good

bad

smart

stupid

hard working

lazy

serious

funny

important

unimportant

proud

ashamed

happy

sad

clean

dirty

educated

uneducated

interesting

uninteresting

Pre-profile _____

Post-profile _____

APPENDIX E

Student Evaluation of Unit

Title of Unit _____

School _____

Teacher _____

Grade _____

Note: Please circle the letter of the answer that best expresses your opinion.

1. The unit was (a) too large
(b) about the right size
(c) too small.
2. We spent (a) too much time.
(b) about the right amount of time
(c) too little time.
3. The form of the unit (a printed booklet and slides) was
(a) the best form
(b) satisfactory
(c) unsatisfactory.
4. There was (a) too much
(b) the right amount of
(c) too little, audio-visual material.

5. The quality of the audio-visual material was
- (a) good
 - (b) satisfactory
 - (c) poor.
6. The unit was (a) well organized
- (b) fairly organized
 - (c) poorly organized
7. The material (ideas, concepts, etc.) in the unit was
- (a) mostly new to me
 - (b) partly familiar, partly unfamiliar
 - (c) 'stuff' I already knew.
8. I (a) have a good understanding of the idea in the unit
- (b) understand some of the ideas
 - (c) am confused.
9. I think the ideas, concepts, issues, etc. that the unit deals with are (a) important and useful
- (b) unimportant and useless.
10. I found the documents (a) difficult to understand
- (b) some were difficult, some were easy
 - (c) on the whole fairly easy to understand.

11. As a result of studying this unit my awareness of the Beothuck

- Indians (a) has improved
- (b) hasn't really changed
- (c) has lessened.

12. I think this approach to the study of the Beothucks

- (a) has merit and should be extended
- (b) is not much different from what we ordinarily do
- (c) serves little useful purpose and should be discontinued.

Please use this space to express any opinion, to offer criticism,
or to make suggestions about improvements.

APPENDIX F

Teacher's Evaluation of the Unit

The teacher's evaluation of the unit is a vital part of the overall evaluation programme. The teacher is in a unique position to offer the type of constructive criticism necessary to enable me to improve the quality of the units developed on the Beethucks. Your comments and criticisms are welcome. In order for me to benefit from your comments and criticisms, it is essential that they be expressed or explained as clearly as possible. For this reason I have left a space for Comment after each question. It is hoped that teachers will use this section to explain or qualify their responses to the multiple choice questions.

Name _____ Unit _____
 Year Level _____
 Number of Students _____

1. In the study of this unit your class used

- (a) all of the unit
- (b) a majority of the unit
- (c) more than half the unit
- (d) less than half the unit

Comments:

6. Are there any insignificant items included?

Yes ☐ No ☐

Comments: _____

7. Are the general intended learning outcomes - suitable, explicit, worthwhile?

Comments: _____

8. Are the specific intended learning outcomes - suitable, explicit, worthwhile?

Comments: _____

9. Is the subject material (a) too simple

(b) too difficult

Comments: _____

10. How much time in periods did the activities take? _____

11. How much more time could have been used profitably? _____

2. How interesting was the unit for your students

- (a) very
- (b) somewhat
- (c) little
- (d) not at all

3. Is the reading level of the materials suitable for your students?

Yes _____ No _____

Comments: _____

4. How much do you feel your students learned from the unit?

- (a) nothing
- (c) reasonable amount
- (b) little
- (d) a great deal

Comments: _____

5. Are any significant items omitted from the unit?

Yes _____ No _____

Comments: _____

12. How much did you like teaching the unit?

- (a) not at all (c) reasonable well
(b) little (d) very much

Comments: _____

13. How confident did you feel about the teaching procedures required in the unit?

- (a) not at all confident (c) generally
(b) only somewhat (d) very

Comments: _____

14. Do you believe the reading materials are clearly written and understandable? Yes _____ No _____

15. Should there be more student reading in the unit?

Yes _____ No _____

16. Suggestions and/or comments about the reading materials: _____

17. Is the subject matter of the unit too difficult for the students?

Comments: _____

18. Is the subject matter well organized? Yes ____ No ____

Comments: _____

19. Does an extinction theme evolve? Yes ____ No ____

Comments: _____

20. Did the students make historically sound decisions? (i.e. based on the fact). Yes ____ No ____

Comments: _____

21. Did the students recognize a relationship between the Vanished Race and present day North American Indians? Yes ____ No ____

Comments: _____

27. Please include any other information that would assist in improving the project.

28. Provide the pre and post test scores.

29. At what level would you place the academic ability of your class?

Above average ____ Average ____ Below average ____

30. What use did you make of the following:

'The Red Indians of Newfoundland' by Howley: _____

The slides: _____

'Beothuck Artifacts' by Don Locke: _____

Student Handbook: _____

Teacher handbook: _____

Overhead Transparencies: _____

22. Did you use the slides? Yes _____ No _____

How? _____

23. The quality of the audio-visual materials was

good _____ satisfactory _____ poor _____

24. What additional suggestions do you have for improving the effectiveness of the unit?

25. If you were to reteach the unit the way you want, to what changes would you make (a) in the activities you would teach, (b) in the order of teaching the activities, and (c) in the amount of time you would spend on each activity. Please explain.

26. Does the unit provide the geographical and historical background you need to teach the unit? Yes _____ No _____

Comments: _____

Map of Newfoundland:



